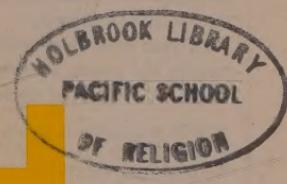




# YOUTH

JUNE 1972



Into a valley of death  
Did Jesus live in Japan?  
How you can be a Somebody

## YOUTH

JUNE 1972, VOL. 23, NO. 6

**EDITOR:** Herman C. Ahrens, Jr.

**MANAGING EDITOR:** Joan E. Hemenway

**ASSOCIATE EDITOR:** Nancy H. Gruber

**ADMIN. SECRETARY:** Clara Utermohlen

**EDITORIAL ADDRESS:** Room 1203,  
1505 Race St., Phila., Pa. 19102

**YOUTH** magazine is published for  
high school young people of the  
United Church of Christ, the  
Episcopal Church, the United  
Presbyterian Church in the U.S.A.,  
the American Lutheran Church, and  
the Moravian Church.

**YOUTH** is also recommended for use  
among the young people of the  
Anglican Church of Canada.

**YOUTH** magazine is published monthly by the  
United Church Press, 1505 Race Street,  
Philadelphia, Pa. 19102.

Second Class postage paid at Philadelphia,  
Pa., and at additional mailing offices.

Accepted for mailing at a special rate of  
postage, provided for in Section 1103, Act  
of October 3, 1917, authorized June 30, 1943.

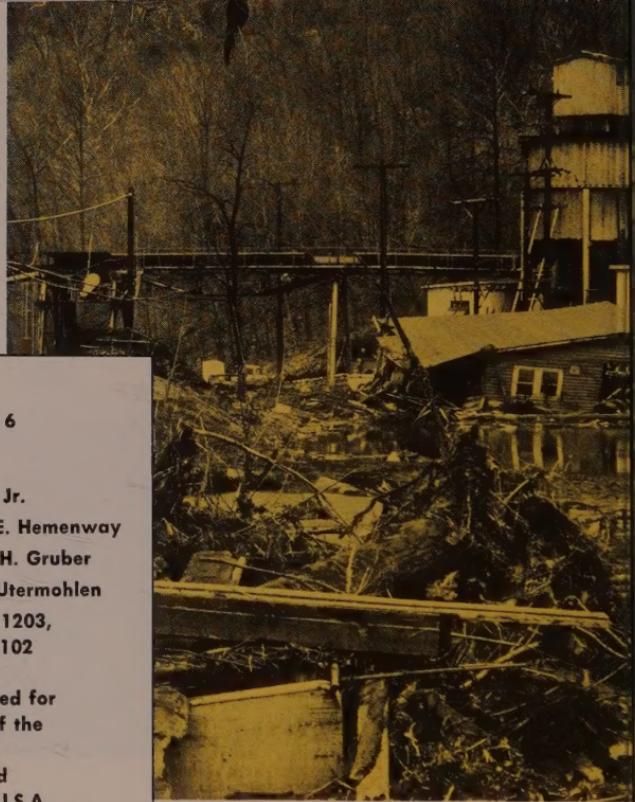
**SUBSCRIPTION RATES:** Single subscriptions,  
\$5.00 a year; two years for \$9.00. Group  
rates, three or more to one address, \$3.50  
each. Single copies 50 cents. Rates higher  
outside the North American continent.

**SUBSCRIPTION OFFICES:** **YOUTH** magazine,  
Room 1310, 1505 Race St., Philadelphia, Pa.  
19102. For United Presbyterians: 200  
Witherspoon Bldg., Philadelphia, Pa. 19107.

Copyright© 1972 by United Church Press

**DESIGNERS:** Bob and Sandy Bauer

Cover photos by Diana Davies



# Disaster on Buffalo Creek they on GOD

By Kay Van Deursen

Photos by Diana Davies



It was on February 29, the "extra" day of this leap year, that all hell broke loose along Buffalo Creek in West Virginia's Logan County. About eight o'clock that Saturday morning the big slag heap dam containing refuse from the coal mines broke. The water ran down into a second slush pond, breaking the second dam. Then the third dam gave way. A wall of water 30 to 50 feet high—about 175 million gallons—swept down the hollow killing people, smashing houses, railroad tracks, trees, cars and everything else in its path. It was a disaster which was to leave over 100 dead, 1100 injured and 4000 homeless.

# old a Lie



Some of the people along the 17-mile stretch of the creek ran up the steep sides of the hollow. Others jumped into their cars and drove in front of the cascading water.

It was six days after the disaster that photographer Diana Davies and I flew to Charleston, West Virginia. On the plane we met a young family—Donald and Sharon Key and their baby—who had flown from Germany to try to find their relatives in the area. Donald had heard from the Red Cross that one of his brothers was missing. Sharon was worried about her mother who lived in Braeholm—one of the towns badly hit. She'd heard the roads were all closed in the area, and wondered how they'd

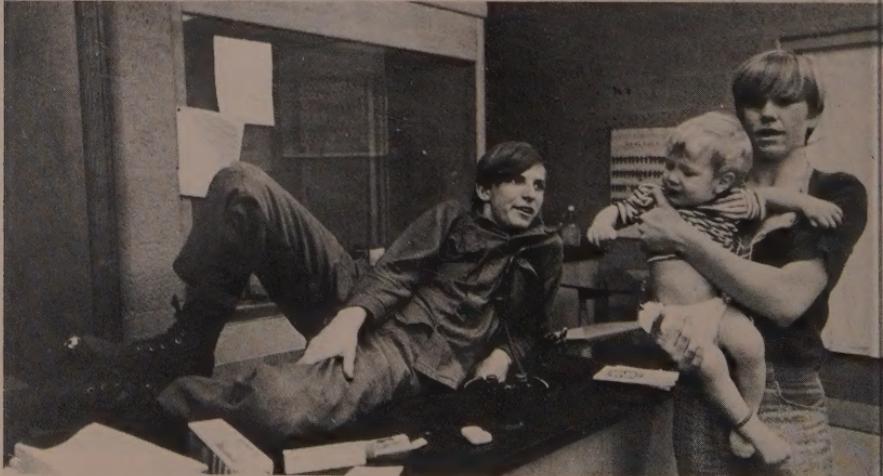
get the 70 miles from Char to Logan County.

"We're going to rent a jee said. "How about coming with us and showing us the v

Without Sharon and Dona never would have gotten into disaster area. First we ran landslide across the road, the others went up the road if they could clear it off by I tried to park the car.

"Don't park there!" a shouted, waving at the cliff a me. "That's about to go!" I looked up and saw water pouring over the rocks. It was my first day in West Virginia and I didn't yet what that meant. They couldn't clear the road, and we had to turn back. But Donald knew how

## THE HIGH SCHOOL AT MAN, W. VA., BECAME A HAVEN FOR THE VICTIMS OF A VALLEY TWISTED BY 20 MILLION TONS OF WATER



off under an under-pass to go  
the mountain.

Sharon grew very apprehensive  
we entered the little mining  
town of Braeholm. It was bad  
weather. The road and the bridge  
had washed out and almost all of the  
houses were smashed. But standing  
in the middle of all of this was  
a little gray house — Sharon's  
mother's home. It wasn't too badly  
damaged, but the family wasn't  
there, so we set off down Buffalo  
Creek Road to look for them.  
We hadn't gone far when State  
Troopers flagged us to a halt.  
Donald waved his Army leave  
pass and explained about their  
missing families. At Donald's sis-  
ter's apartment on the main street  
of town of Man we found their

whole family — mother, brother  
and the other 12 were safe!

We left Donald and Sharon and  
their baby there and managed to  
get press passes from the State  
Troopers, on the condition that we  
wouldn't photograph the bodies  
and that we'd walk, instead of  
drive, the 17 miles along the creek.  
Rescue operations were going on  
continually, and our jeep might  
have interfered. We spent the next  
three days walking and hitching  
up and down the valley called Buf-  
falo Creek Hollow, talking with the  
homeless survivors.

"That dam just blewed," Wood-  
row Graham told us. "A friend of  
mine was right there when it hap-  
pened, and he said it blewed that  
stuff 1000 feet high."



Slag, we learned, is the waste left over after coal is sorted, re-sorted and washed. That accounted for the slime which covered everything in the valley after the water receded. In the first two towns below the dam—Saunders and Pardee—all of the houses, even the foundations, were swept away.

At Pardee, Earl Woods and a friend were sitting in a car on a hillside. "We'd just come out of the mines," Earl said, "and we noticed the people running up the hill toward us. We looked up and there was a wall of water about 30 feet high, coming down. You could see houses floating down, and large trucks were just rolling end over end."

Earl told of a friend who lost his

wife and boy—they were in which was washed up against side of a house several miles low the dam. A neighbor found baby and saved its life by mouth-to-mouth resuscitation.

"Another friend of mine and wife were washed down the river several miles. He's O.K., but he was never able to revive his wife. She just died there. She had much water and mud in her lungs."

Nobody was killed in the town of Lorado, the headquarters of Buffalo Mining Company. It was seven in the morning when Velma Adkins heard that the dam had gone. She quickly began making phone calls to warn people.

"Up there at Saunderson Mine I knew the dam was breakin'



ht," Winnie said. "But they  
n't warn nobody—only the peo-  
at Lorado. You see, Lorado's  
only one that all got out. From  
dale down, they didn't."

At Lundale, the division man-  
er of the Amherst Mine didn't  
ieve it when he heard that the  
had broken. He jumped in his  
and drove toward the dam.  
en I saw a little boy coming  
wn the creek on top of a moun-  
of debris," he said.

The manager radioed for help,  
n turned back around to follow  
boy. People ran out onto the  
edges to try to save him, but he  
t floated under, out of their  
sp. Later, as the water rose,  
ple and houses got hung up on  
bridges.

"The stream was traveling five  
to eight miles an hour," the man-  
ager told us, "but the houses were  
slower. The water just gathered  
those houses like a big bulldozer.  
It didn't make much noise, just a  
gurgling sound."

Thirty-one people drowned and  
about 200 houses were swept  
away in the town of Lundale. By  
Sunday there were quite a few  
bodies lying around. The manager  
used Amherst Mine Company  
equipment to open the roads for  
the National Guard to get through.  
The Guardsmen were in charge of  
recovering bodies.

"We just built a new church at  
Lundale," gray-haired miner  
Wayne Bromfield told us. "And  
now the biggest part of the mem-

WHILE SOME LOOKED  
FOR BODIES AMONG  
THE DEBRIS, OTHERS  
LOOKED FOR CLOTHING  
AMID PILES OF DONA-  
TIONS AT THE RELIEF  
CENTER



bers is drownded, you see." Wayne is proud of his 23-year-old son-in-law, Billy Allbridge, who is a member of the National Guard. Not only did Billy warn people up and down the creek that the water was coming, but he carried a 250-pound invalid out of his house. "Billy was in water up to his waist," Wayne said, "and I don't know how he ever made it. But he saved him. The Lord had to be with him acomin' down through there."

Wayne and his wife were swept some distance by the raging water, but saved themselves by grabbing onto a pole. They lost their new house and their dog. "I wouldn't have took 500 dollars for that dog," Wayne said sadly. "A lot of

people have made fun of me cause I was trying to save my dog. I come right close to losing my life for that dog, but if I hadn't saved him, why, I'd a had a good dog."

Four thousand people are homeless now in Buffalo Creek Hollow. They survived because neighbors like Billy Allbridge and Tom Grimmet, Jr. risked their lives to warn them. Many of the homeowners did not have insurance on their houses. Even if they had, it might not have done any good.

"We owned our home and we had \$11,000 insurance on it," Carlos Wiley said. "But now I can't say we didn't have no flood insurance. This wasn't a flood. We were trying to get three federal law-

## HARDSHIP HAS A WAY OF UNITING FELLOW SUFFERERS, BUT SOME ARE BITTER ABOUT OUR FAILURE TO HALT SUCH ACCIDENTS



e can't pay for the homes that  
e gone. That's a mighty rich coal  
mpany from what they tell me,  
somebody's going to have to  
y off."

A vice-president of Pittston, the  
mpany which acquired Buffalo  
nning two years ago, asked not  
be identified when he said that  
e company considered the dam-  
e to be caused by "the flood,  
ich we believe, of course, to be  
act of God." If the courts de-  
e it was an "act of God," then  
e coal company and the insur-  
ce companies will not have to  
y for all the lives and property  
t were lost. The victims told us  
t they have no lawyers, and that  
ere's not a lawyer in Logan  
unty that we can trust."

"It wasn't flood waters," Jean  
liams told us emphatically. "It  
s the dam broke. They didn't  
re any drain for it and it got too  
ch water in it and bursted out.  
believe it was the company's  
lt because they should have  
d drains." Mrs. Williams' hus-  
d was injured in a mine acci-  
t in 1964. He doesn't get any  
f pension from the company  
the union. They live with their  
children on \$436 a month  
al security.

They told a lie on God when  
y said it was God's work," Win-  
Adkins said of the disaster.  
at wasn't God's work. It was  
legged people down here on  
h."

Meanwhile, the president of the  
mining company, I. C. Spotte, was  
flying in and out of the area by  
helicopter. While we were there,  
however, none of the reporters had  
been able to reach him for com-  
ment.

"Why do you think the officials  
are being so elusive," I questioned  
miner Earl Woods.

"They know they're at fault,"  
he answered, "and they're afraid  
to face the people. Oh, they fly  
over and look down on us, but I  
don't think they'll actually come  
up through here."

After the disaster, President  
Nixon telephoned from China.  
Governors and Senators called for  
investigations. A Senator who owns  
strip mines sent his private heli-  
copter to help with rescue operations.  
The Army Engineers began  
to clean up the wreckage and re-  
build the roads and bridges. Peo-  
ple everywhere sent clothes—too  
many clothes, and they began to  
wonder why the state and federal  
agencies that are supposed to  
regulate the coal companies had  
allowed them to keep those slag  
heap dams and all that water up  
at the top of Buffalo Creek Hollow.

U.S. Senator Jennings Randolph  
flew over the area and stopped at  
Man High School where survivors  
were sleeping on cots. He prom-  
ised that mobile homes would be  
brought in. Those left homeless  
could live in them for one year,  
rent free.

Man is the last town along the hollow, where Buffalo Creek runs into the Guyandot River. The halls of the high school were crowded with people when Diana and I arrived. Card tables had been set up and everywhere there were signs: The Red Cross; Salvation Army; Seventh Day Adventists; Public Health Service; Corps of Engineers; Small Business Administration. They were offering food stamps, clothing, medical care, meals, places to sleep, help in finding relatives, loans.

A group of 30 teen-age volunteers had been working day and night for a week, sweeping and mopping floors and washing and ironing clothes for the refugees who were living at the school. Seventeen-year-old Tony Meade introduced us to some of the others — Douglas Lamb, Terry Sims, Kyle Rosser and Elva Lamb. Two young refugees—Violet Morgan and Kenny Wiley—were working with them.

"We've only had about 16 hours of sleep the whole week," Tony said. In the beginning, **everyone** from up the creek was down here. People were all walking around like they were looking for somebody. Even when there was nobody around, they just walked and walked and walked."

"Why all this sweeping and mopping?" I asked.

"Health Department regulations," Douglas Lamb explained.

"With all these people, we have to keep it clean."

The students led us all around the building, introducing us and pointing out the different areas of the school. Downstairs was a theater where church services were being held. Next to it was a cafeteria. Upstairs two or three families were sleeping in each room. "This is the coke room where people hang out when they have no money," one student said.

I asked the young people whether or not they would go back to live along Buffalo Creek Hollow.

"Sure," said 19-year-old Kenny Wiley. "Mining is good money. They got a new contract and now some of them is making \$10 a day. Some work six days a week. You go to a city, you might make more money, but the cost of living is high. A lot of the kids who go to work in Ohio and Michigan come up back here. They just get tired of city life and come back."

Kenny had been a miner for several months. His father has been a miner for 33 years. And his grandfather, who had just drowned, had also been a miner. Coal mining is one of the most dangerous jobs in the earth, but it is the only possible source of livelihood for most of the people in this hollow.

Kyle Rosser is a 19-year-old black student who was working with the volunteers at Man High School. He, too, plans to go back up the creek, but not to work.



## IVING IN MINING VALLEYS MAY SEEM ANGEROS, BUT MOST WILL STAY ON AFTER THE RUBBLE IS CLEARED

e mines. "It's just too dangerous," he said.

"He couldn't get in there," Kenny added. "The mine's too small for him."

"How do **you** get in there yourself?" Kyle retorted.

"The only bad thing about mining is when that mountain starts go," Kenny continued. "It'll take you every once in a while. But the work isn't hard. You've got kinds of equipment to work with — just levers and buttons."

Kenny said that he thought most of the people were planning to return—to Buffalo Creek hollow and their work in the mines.

Twenty-one-year-old Violet Morgan isn't going back. She was living in Becco when the dam broke, dressing her son for a trip to the doctor.

"We got out, but I'm afraid of the place now," she said. "I'll go any place but Buffalo Creek. I just can't hack it—the thought of all those people drowning. How'd you like to go to sleep at night and hear people screaming and crying? You know good and well it wasn't an act of God."

---

Kay Van Deurs is a free-lance writer from New York City who contributes to national publications, including *YOUTH*.

# KEEPING YOUR BIKE IN SHAPE

It's the squeaky wheel  
That gets the grease,  
But why wait for that noise?  
A mini tune-up now and then  
Prolongs your riding joys



Sandy Bo

## Cleaning

Take off hand brakes and take them apart.

One of the links of the chain (except for ten-speeds) is different. The pin holding that link to the next is kept in place by a special clip. Pry off the clip. The pin will come out, and then the chain comes apart.



Wash bike and hand brakes in warm, soapy water.

Wash chain in gasoline or kerosene. It's best to soak the chain in a jar. (In ten-speeds you can soak the chain while it's dangling from the frame.)

Put the bike back together.

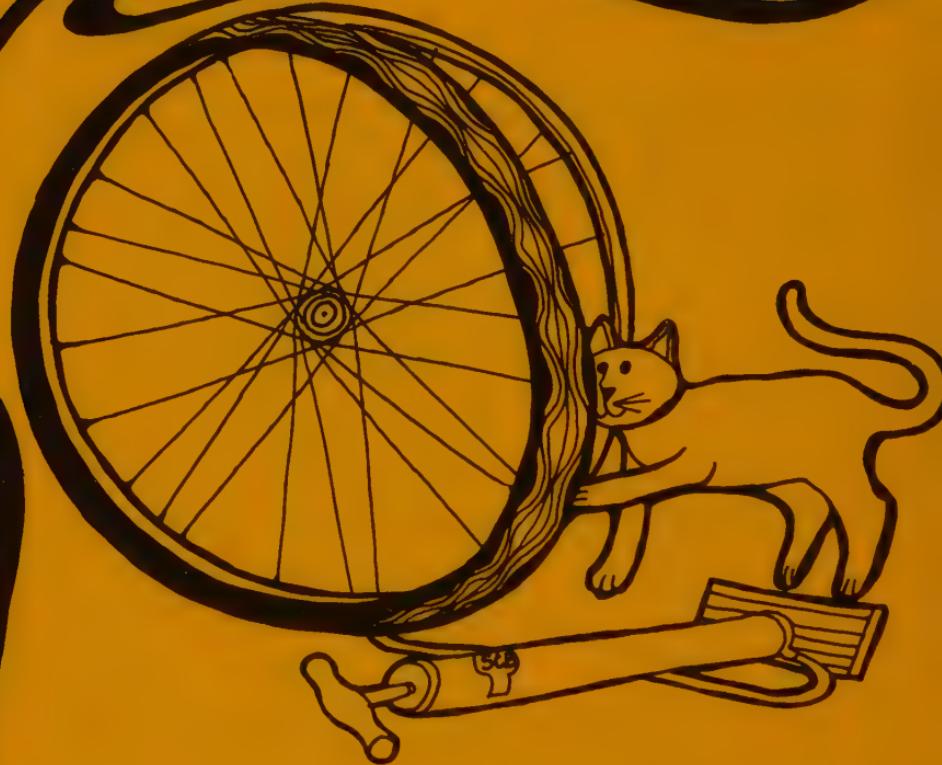


## Oiling

1. All the parts where metal rubs metal should be lubricated when reassembled. Don't let oil get on the rubber parts. Drip oil onto the bearings on the two wheel hubs, steering column and pedal cranks and bearing. Some bikes have oiling holes for these parts. Be stingy with oil.

2. Give chain a drop of oil every few inches and rotate it to spread out the oil.





## Tires

1. Tires should be hard enough to hold their shape — almost — when you ride. Thinner tires need more pressure. Standard three-speeds need 55-60 pounds per square inch.

2. So you've got a flat? You can use an inexpensive kit to patch most flats. Large tears or any leak right near the valve aren't worth patching. The kits have simple instructions, but you have to know how to get the tire off and then back on (that's the hard part).

3. Take the wheel off the bicycle. The rear wheel is a little more complicated. On a three-speed, the gear changer cable must be detached. Then the wheel must be jiggled forward to free it from the chain.

4. To get the tire off you'll need at least two strong butter knives, screw drivers or tire irons (don't use sharp objects). The idea is to pry one edge of the tire over the wheel rim without mangling the tube.

If the hole in the tube is not  
visible, inflate the tube and im-  
merse it in still, clear water. A  
ne stream of bubbles will appear.  
hat's your hole. Patch it.

This is the really hard part:  
etting it back on the rim. Make  
re the ribbon that covers the  
oke ends on the rim is in place.  
ake or get one if you don't have  
as this ribbon saves the tube.  
it one edge of the tire in the  
heel and set the half-inflated  
be within it. Begin tucking in the  
her edge of the tire.

7. Rotate, tucking in the tire on-  
to the rim. Two things will hap-  
pen: (a) the tire will have a ten-  
dency to pop out from where you  
just put it. Masking tape or the  
screw driver at the point where  
you first started tucking it will  
keep the tire on; (b) you'll reach  
a point where it's just too hard to  
get the rest on. Try the other  
screw driver to help pry the tire  
edge onto the rim, and ride on!

—LNS



# I'M SOMEBODY AND IT FEELS GOOD

BY JACK H. BRENNERCKE

You are tall enough to be considered big. You are slender enough to be considered well-built. You are smart enough to inspire your mother to show off your report cards. You are healthy enough to feel good most of the time. You are well-off enough to have spare change when you need it—or when your best friend needs to borrow it!

You are working at a nice little part-time job that could become full-time when you get out of school. You know the names of all the important sports and entertainment figures when conversation turns in these directions.

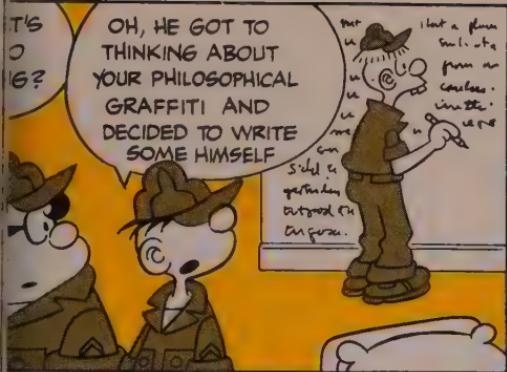
You have all these things going for you, and probably a lot more that you suspect but don't know about too well. And yet . . . you just don't feel very important. Other people tell you that you are important, but you don't really feel it yourself. What's wrong?

You are in a crisis. This is a crisis that a lot of other people are

in, too. It is the crisis of insignificance. Not a fancy label; not exotic. Certainly doesn't carry a two-dollar psychodiagnostic test. But it's real.

It really does hurt, doesn't it? Not like a cut finger or broken nose, an Excedrin headache or a broken heart. Not like pre-exam jitters or an overdue paper. But it does hurt. It's a pain that can't be measured or accurately described. But, you know what it feels like. So do I. So do millions of others.

This crisis is so widespread that it has almost reached epidemic proportions. But, like air and water pollution, this epidemic is so subtle, so sneaky, so unobtrusive that most people don't know it exists, or can't exactly put their finger on it. And they certainly don't know it exists for other people. Just for them. It's the kind of thing that makes you think you're the only one in the whole universe who feels it and so you suffer in silence, maybe even unaware of it.



© 1971 King Features Syndicate. Used by permission.

you're suffering.

You know **something** is wrong, but what is it? You know that with all you have going for you, you just aren't happy. You know there isn't a visible wound, but you're quietly, slowly, incessantly but mysteriously, hurting inside. This nagging pain takes the form of voices that haunt us:

"I'm nobody!"

"No one **really** cares about me!"

"I'm doing great now, but tomorrow I'll be out of it."

"Who knows, who even cares, that I exist?"

"When I sink out of sight, there won't even be a ripple!"

Sound familiar? I didn't make them up. And I've heard them in my own ear many times.

The wounds these feelings make are not so much to your physical body as to your spirit. They knock big chunks off your picture of who you are. They gouge out holes in your Self concept. They trim muscles off your confidence. They de-

plete your strength, then render you more vulnerable to their own attack. They keep you feeling low and listless, and they may cause you to lose sleep at night. They may affect your appetite, your digestion, your work, your play, your love life. Why does this happen?

It all began probably very soon after the earliest man began to take a look around at the world. And his reactions were probably very similar to ours today. Nature surrounds and overwhelms us: gazing at the stars or seeing the enormity of the mountains, a quick glance at a spewing volcano or a rather large mastodon thundering down on you, the full fury of a hurricane or the crashing terror of a tidal wave. We look at all that is and wonder who we are. Then when you realize that most religions have made human beings into dwarf-like specks under the capricious heel of indifferent divine forces, the problem is magnified another thousand-fold.

Pet a dog -- Plant a flower --

Smile at the bus driver -- Smile at  
a stranger -- go barefoot -- pick up  
someone else's litter --

look for funny shapes

in the clouds -- visit

an old person --

stop an argument --

warm a heart --



Add to this our first experiences as helpless infants. We must be fed and clothed and protected and loved by others in order to survive. We are very vulnerable, completely dependent on those around us who care for us and keep us alive. Eventually we mature and emerge forth into the world as more or less independent adults. But the long preparation period leaves its legacy. We have had enough experiences with being helpless and dependent that we have developed a somewhat limited picture of ourselves. We think we're okay most of the time, but . . . there are always surprises. There's the unknown, the unprepared for, the unanticipated. How will I do? Can I really make it?

This is bad enough, this self doubt. But modern humans have yet another dimension added to this age-old one: The pace of our lives and the power of our technology. Ecologists are warning us in Jeremiah-like proclamations

that we are polluting our world and ourselves out of existence. In addition, mechanization is making many jobs obsolete. We internalize these facts and start worrying about whether or not being human is all it's cracked up to be. We wonder if machines aren't better. We start talking about setting up communes and homesteading Australia. We feel forced out.

Psychotherapists like myself are seeing many people who feel like this. When Freud was blowing these ideas into the minds of his contemporaries, most of the people the therapists saw were neurotics, people so filled with anxiety that their every action was self-defeating. Today there are fewer neurotics (proportionately) and many more people who simply don't know whether things matter or not. They don't require hospitalization or fancy prescription drugs. These people are depressed and fidgety, lack enthusiasm, lack initiative, fear responsibility, become indifferent to the present or their future, and have a lot of trouble making it with friends and loved ones.

Today people are trying a number of different ways to work toward feeling better about themselves. Drugs are being tried either to achieve an enhanced sense of importance or to wipe out reality entirely. Eastern philosophies like Zen and yoga are popular. Religious rituals, prayers, and liturgies sometimes work to give individuals or groups a sense of

gnificance or meaning.

Books like "The Power of Positive Thinking" by Norman Vincent Peale sometimes work if you work them. The formation of encounter groups, sensitivity training and plain discussion groups sometimes bring much-needed help. Some of these things work—and anything that works and is real to the people involved is just fine. But again, as with anything, the results are mixed.

But I think that when we are faced with this painful, self-defeating attitude, more is needed than just something to stop the pain or temporarily cover up our negative feelings. We need a program of personal involvement in being alive and becoming everything we can be.

The vital first step in this program is **awareness**, especially self-awareness. You must know as much about the fantastic creation you really are as you do about your car or the latest LPs or the NFL draft choices. You ought to know what makes you think and feel and go and stay. You should know your fears, your hopes, what eases you and what disgusts you. It would be helpful to list your good points and your bad points. You might want to write your own autobiography. I ask this of my students and I always get groans and sneers, but inevitably the majority of those who get to themselves come to me and say it's been the most exciting,

Call up an old friend... wash a window... take an ordinary object and find beauty in it... Show a child how to whistle... think of three good things that happened to you yesterday... Forgive a mistake...



interesting journey they've ever begun.

In addition to being aware of yourself, you need to sharpen your powers of observation of the people and things and happenings around you. How strange that most of us don't know our neighbors. We don't even know what kinds of flowers grow in vacant lots. In fact, we miss out on most of what is going on around us.

After awareness, this program for significance-training involves **acceptance**. How much of yourself do you accept? Most of your physical body isn't going to change much. You may not look exactly like your movie or TV favorites, but your own appearance and talents need to be acknowledged. Those that can be improved upon

**When others say you're important and you really don't feel it, what's wrong?**

Do what someone else wants  
to do -- Be patient -- Put  
yourself in another's place --  
Say "Thank you" with meaning.  
Look for truth -- Inspire  
someone -- Lower your voice --  
Make time for a young person.  
Let your kindness come out --  
Erase worry and fear of the  
unknown -- have some fun!



may be improved; those that can't be must be accepted. Lots of conditions in the world around you need to be accepted as well. This is not a passive, submissive program. It's an active, dynamic, going forth to meet the world.

Once these first two steps have begun—and they are continuous throughout life—you can concentrate on another, **appreciation**. Appreciation can open up new worlds. How strange that you can live with members of your family for years, never being really aware of them, and when you do become aware, you may discover really impressive things about them! It took me nearly 20 years to discover what a bright, perceptive guy my own brother was. But ap-

preciation came late to me! It  
be directed toward yourself or  
ward others — it doesn't ma  
which — because you'll eventua  
find that you and others are  
tied in together.

Another part of our program  
volves **affection**. Here's where  
the really difficult part comes in.  
Fortunately many of us have ne  
learned to give or receive affe  
tion. We can praise and adm  
be praised and admired, but  
often keep others at a distance.  
How important real affection!  
Tender-loving-care is one of  
the most important ingredients of  
child's diet," but we forget that  
need it throughout life as we  
When you know love and re  
value it, you will find it needs  
be shared. This is what we mean  
by affection.

Another part of the program  
volves **affiliation**. You can't be  
man alone. You can't live alone.  
You and other people are boun  
together by bonds of kinship.  
need friends and they need us.

To be alive is wonderful  
and to be just who we are  
is what it's all about!

ou need to love and those you  
ve need to love you. You are born  
to a group and most of your im-  
portant experiences take place in  
groups.

The program of learning to feel  
significant involves joining the  
human race. Once you join, you'll  
discover that you aren't the only  
nervy, fearful, inferior-feeling, or  
pubting creature in the world.  
et into the world! Get it together!  
lubs, plays, discussion groups,  
ams, bands—all provide us with  
e raw material for one of the  
ost important experiences we  
an have: socializing.

**Achievement** is another part of  
e program. Now, this is a diffi-  
ult one. Many of us despair of  
e competitiveness in our society  
nd we do so because it seems to  
alue and prize only those who  
hieve Things or Fame or Posi-  
ons. By achievement here I mean  
ersonal attainment. Each of us  
ust decide who we are, what we  
in do, and where we can go with  
This means setting some goals.  
ut these aren't the goals of the  
og-eat-dog commercial world.  
hese goals are your own personal  
'here-I-Want-To-Go goals, your  
ho - And - What - I'd - Like - To - Be  
als. They involve a careful as-  
essment of your Self, and a de-  
termination to develop that Self  
to everything it can become.  
nancial success and personal  
ame or glory are unimportant  
ere. They may come as a result  
your own achievements, but

they are secondary, just by-prod-  
ucts of your own goal setting and  
seeking.

The crisis of insignificance hits  
each of us, and the more complex  
our world becomes the more pain-  
ful and relentless these feelings are. But, if we embark on a voyage of self-fulfillment, then it wouldn't matter what kind of work we did: mechanic, doctor, janitor or tailor. We would know that to be alive is wonderful, and to be just who we are, doing just what we are doing, to our very utmost, knowing and loving just whomever we know and love—this is what it's all about.

So, here's a list of guidelines  
for behavior and attitudes. Each  
of them by itself is important and  
will make you feel better about  
yourself. But, together they con-  
stitute a program of self-fulfill-  
ment and self-actualization that  
will enable you to come many  
times to the point where you feel  
good about being alive, where you  
will know the joy of existence,  
where you will be able to look at  
yourself and say: "I'm not every-  
body, but I'm sure not nobody! I'm  
Somebody!" And that feels good.

---

Mr. Brennecke teaches Psychology of Adjustment at Mt. San Antonio College in Walnut, Calif., and is Staff Psychologist for the Tri-City Mental Health Authority in Pomona, Calif.

# what worries you most about the future and why?

"In most situations I'm very confident about the future. I can see things getting better. I can see God more. People are taking God more seriously than ever before.

People in general believe war is wrong and strongly oppose it. They are slowly realizing that minorities are human just like themselves. A unity is building between nations. Love is becoming a dominant factor." —Janis Timm, 15, Baltimore, Md.

"—my place in society, as a woman and an adult."

—Joanne Steven, 16, Pointe Claire, P.Q.

"War worries me. America is supposed to be a peaceful place, yet when one stands up and speaks of peace and is told she is a communist and that peace is unamerican—**What are we coming to? Is war American?**" —Lee Roberts, 17, Newtown, Conn.

"People worry me most. When are we going to learn from our past mistakes and plan intelligently for the future? And when is everyone going to come to his senses and quit fighting and work together for a better world?" —Ronnie Luedke, 17, Waco, Tex.

"Population—I feel that too many people can ruin this earth, but everyone has the right to live. It's scary to me."

—Cindy Mejell, 16, Corvallis, Ore.

"—that there will be full-scale war because the non-white peoples of the world hate us for what we, white America, have done. This hate has a good foundation. I only hope that the

"I believe that the second coming will be soon, living in a Communist nation, of polluting ourselves to death. I worry our crazy like some people, I also worry about being poor." —Leanne Walters, 17, Vancouver, Wash.

"Pollution. Even the sun isn't as bright as I can remember it."

—Ann Mounce, 17, Chatham, N.J.

"The thing that worries me about the future is the existence of the future. If there is to be one, everyone will work for what he

*brothers will think of themselves.*" —Joe Moseley, 16, Cocoa, Fla.

*Looked up to in my community."*  
—Roger Kleist, 16, Valparaiso, Ind.

"Nothing, really. I've thought a lot about everything that may happen. I'm not worried, just excited." —Kim McCellan, 17, Fremont, Cal.

"Survival; war; human rights; H-

Bombs; C&B warfare; anti-ecosystems arising; depersonalization and dehumanization by the system; lack of culture; overpopulation, etc." —Robert Volk, 17, Johnson City, N.Y.

"—that Jesus will come back very soon. I will come back behind. I'm friends will be left people will not come to Jesus in time." —Kim Stevens, 15, Elkhart, Ind.

"My conscience, there is going to be a constant struggle between authority and me. It's either compromise your very being or become a non-being." —Scott Millis, 16, Vermilion, Ohio

"My biggest worry about the future is concerned with the quality of environment we will have. We've already irreparably polluted much of the water, land and air and are continuing on a course that will lead to certain extinction." —Mark Wakefield, 17, Annandale, Va.

"I am most worried about what state the earth is going to be in when I am ready to raise a family. Will there be parks so we can get out in the country?" even just for a vacation?" —Kim Tyner, 17, Warrington, Pa.

"Dying. I enjoy living so much and I want to make my mark in the world, and not miss anything." —Kay King, 16, LeSueur, Minn.

# what worries you most about the future and why?

YOUTH CONTACT

# What are the qualities that you feel make a person mature?

"I once heard that you are really mature when you no longer stand in front of a door and think if I think hard enough, it will open!"  
—Kim McClellan, 17, Fremont, Cal.

"I think a person's maturity is based on his ability to be himself—even though being yourself sometimes makes you appear immature!"  
—Mark Wakefield, 17, Annandale, Va.

"—the elusive quality of tolerance in the area of accepting for what he is, and not trying to change him to fit YOUR image of an ideal person."  
—Scott Millis, 16, Vermilion, Ohio

"—being able to comprehend, examine, change and, if necessary, change yourself."  
—Elizabeth Boynton, 17, Chagrin Falls, Ohio

"—the ability to accept responsibility and misfortune without becoming unravelled; the quality that makes a person think before speaking, especially so as not to hurt others; the ability to be alone in the world and to cope with yourself."  
—Joanne Steven, 16, Pointe Claire, P.Q.

"—the ability to make decisions in a way that no wrong is knowingly done."  
—Charles Henry, 18, Little Rock, Ark.

"—being an individual, being able to ignore things said about yourself to a certain point and living under the laws of the country."  
—John Smith, 18, New York City

Ind. — is able to think and act logically in most situations  
is not always going to get what he wants

"—right action, right speech,  
right thought, right worship,  
right discrimination, under-  
standing of the universe and  
preparedness for death as  
a positive and hopeful time." —Anonymous

"There are any specific  
mature. Light up when a person is.  
anyone can be 'mature' and  
'immature' at the same time!" —  
Lee Roberts, 17, Newtown, Conn.

"Reliability," "responsible," "patience,"  
"tolerance," "understanding,"  
"right to change," "wise-  
dom," "right regard," "right  
choice," "right responsibility," "right  
intelligence," "right sympathy," "right  
confidence," "right love," "right  
understanding."

—Robert Volk, 17,  
Johnson City, N.Y.

"—rational thought  
without crutches of habit,  
compassion for all life,  
enough intelligence to  
provide tact,  
communication and love." —  
Linda Ray, 15, Fleetwood, Pa.

"—responsibility, consideration,  
honesty, gaiety, concern for  
others, the will to try, sharing  
with others, understanding, being  
open to what can be learned  
from life." —Noel Blake, 16,  
San Francisco, Cal.

# What are the qualities that you feel make a person mature?

## YOUTH CONTACT

Where did we get these answers? We selected them from hundreds of high-school-age youth across the continent who are listed on our magazine's contact group. And we're always looking for more contacts. If you're interested enough to answer our occasional questionnaires, and if you're 15 to 18 years old, and if you'll send us your name and address, you may soon find YOUR ideas popping up in these pages. Write: YOUTH Contact Group, Room 1203, 1505 Race St., Philadelphia, Pa. 19102.



Judy Garland debuts as Dorothy in "The Wizard of Oz."

### by Lewis Archibald

Nostalgia is in. We seem to be swept away in a fancy for the fads of the 30s and 40s, especially when it comes to movies. There's Judy Garland following the Yellow Brick road to see "The Wizard of Oz." Humphrey Bogart running a nightclub in exotic "Casablanca" or unwrapping "The Maltese Falcon." Fay Wray trying to protect herself from "King Kong" and Orson Welles trying to maintain himself as "Citizen Kane." The Marx Brothers discontentedly spending "A Night at the Opera" and amusing themselves by inserting popular tunes into the conductor's score and selling peanuts to the audience.

These are all considered classi-

cal films of the 30s and 40s. Few like these and "Frankenstein," "Stagecoach," "Henry V," "Gone With the Wind" have stood the test of changing time. They are films that for the most part still look as good today as they did when they were made. And they are films that people still go to see and talk about 40 years later.

The question is why. Why do these particular films become classics while others rot? How do these films get to be that way? What really is a classic film?

Consider, first, two words: popularity and availability. No matter what the film—even such period pieces as "Samson and Delilah" and "White Christmas"—if it's available and has a rep-

# MAKES DIDIE COODIE? ?



Ingrid Bergman and Humphrey Bogart in "Casablanca"

tion, it's automatically a classic.

For in this popular sense, isn't the word "classic" pretty much a synonym for "approved"? More often than not, classic films are among the top money-makers of their year. All those viewers have gone out and said what a good film it was. After all, you wouldn't go to see "Citizen Kane"—if you hadn't heard a lot about it, would you? And would anyone go to see a lengthy romance about a nasty Southern belle and her three marriages if it were called something other than "Gone With the Wind?"

The conflicts and injustices in awarding classic status come from the ways in which a film gets that popular seal of approval. Some films are so eagerly awaited and

approved of by the audience that they're virtual classics before they're even made; such a film was "Gone With the Wind" and I suspect "Love Story" is another. Other films open or re-open a whole new trend in film-making and exist for years, sometimes forever, on their novelty alone, like "Frankenstein" and probably "Willard."

In many cases classic status will go to the one or two films that seem to best personify the leading player. The films themselves may not be such wonders—as is the case with Bette Davis' three-handkerchief weepie "Dark Victory" or Garbo's four-handkerchief "Camille"—but in them the two stars are admittedly giving power-house performances.

## **CLASSIC U.S. FILMS OF THE 30s and 40s**

**The Adventures of Robin Hood**  
(United Artists)

**All Quiet on the Western Front**  
(Universal)

**The Bank Dick** (Universal)

**Camille** (Films, Inc.)

**Casablanca** (United Artists)

**Citizen Kane** (Janus)

**Dracula** (Universal)

**Frankenstein** (Universal)

**The Good Earth** (Films, Inc.)

**Grand Hotel** (Films, Inc.)

**The Grapes of Wrath**

(Films, Inc.)

**Henry V** (Walter Reade)

**The Informer** (Janus)

**It Happened One Night**  
(Columbia)

**King Kong** (Janus)

**The Lady Vanishes** (Janus)

**Meet Me in St. Louis** (Films, Inc.)

**Mr. Smith Goes to Washington**  
(Contemporary)

**A Night at the Opera**  
(Films, Inc.)

**Ninotchka** (Films, Inc.)

**The Ox-Bow Incident** (Films, Inc.)

**The Treasure of the Sierra Madre**  
(United Artists)

**The Wizard of Oz** (Films, Inc.)

**Wuthering Heights**  
(Samuel Goldwynn)

## **THE DEVIL AND DANIEL WEBSTER** (Walter Reade)

**FURY** (Films, Inc.)

**OUR DAILY BREAD** (Janus)

**THE SEARCH** (Films, Inc.)

**SHADOW OF A DOUBT**  
(Universal)

**SULLIVAN'S TRAVELS**  
(Universal)

One further factor tends to govern this popular sifting, a strain that is a rather indiscriminate strain of romance. Given a choice between Garbo as the tubercular Camille having a final fling or stern Ninotchka having a first one, audiences invariably choose the former. And so it goes. Few films of pointed social comment or disturbing message are really well remembered. And in some cases this strain even picks and chooses among artists.

Perhaps the best example of this romantic preference is Humphrey Bogart, renowned for his tough-guy portrayals. So what did he remember for? The lovelorn cafe owner in "Casablanca" was the film he thought absolute driving. At Harvard, audiences recited "Casablanca" dialogue back to the screen. If that isn't adoration, what is? We all liked it when Bogart romanticized a rather nasty private eye in "The Maltese Falcon," but how many really care when he did a brilliant job of uncovering a similar character's whole psychopathic leanings in "The Treasure of the Sierra Madre?" It was a box office failure when it opened and even during the height of the Bogart craze, it did not draw well.

But it was available. Many are not. It's the case with a whole bunch of films including many from the silent days. Some of them have beautiful reputations, but who's seen them? Who can tell?

Nevertheless, availability is fully as important as approval in the popular concept of assessing a classic film. Because all that I've said up to now are not so much rules that people have used as they are personal whims that people have had about films. They should mean nothing to you unless you're wondering why some really awful films seem to be rated as highly as some wonderful ones are. What's important is that you be able to see the films which past generations have loved if you want to see them. And in that aspect (maybe in that alone) television has been a real godsend. Even though it's under poor conditions, television does give us all a chance to re-judge the great films, to see periodically if there's still meat on those bones.

After all, nobody says you have to like the film everybody else does. A film's reputation shouldn't really mean much to you; it's the film itself that's important, and you have to be your own critic about that. You may hate the film. I know I finally made myself watch "Camille" a couple of weeks ago, and I loathed it. We should all be preserved from such drivel! Glorious romance indeed—I wanted to kick in the TV set!

And that's the real point about classics. A film is only useful insofar as it affects you. A classic film should be a film that gets to you most, that makes you think, that



A teenager (Teresa Wright) discovers that her uncle (Joseph Cotten) is a murderer in "Shadow of a Doubt."

makes you cry or laugh, that leaves you with the feeling that you can't forget this, that there's a lot there that simply must be remembered and worked over. This is clearly what happened to a lot of people with "Casablanca" and "Gone With the Wind" and even (shudder) "Camille." It doesn't matter why; it does matter that you go out and look for films that will have a similar hold on you.

It's inevitable, of course, that you'll end up loving a few films not many other people do; no film really speaks to everyone, and even if it did, man's nature is such that I doubt everyone would hear the same thing. The result in my case is that half the films I treasure in this world get ice-cold stares whenever I mention their names. So what! They're my particular classics and I love 'em. I think



Spencer Tracy (center) is the hero/victim in the 1935 film, "Fury."

they should be better known. I think they should stand just as high as all the above-mentioned films about which so much has been said and written. Here are a few notes on each one.

### SHADOW OF A DOUBT

Alfred Hitchcock has been quoted as saying that this 1943 feature is his favorite film, and as usual he shows good judgment. It's a honey — one of the few Hitchcock films that is really airtight. No weak spots. No escape valves. One reason is because for once he had a master writer, Thornton Wilder ("Our Town"), working on it. Another is that instead of chasing spies all over various landmarks, he stays within the confines of one family in a small California town. The result is unexpectedly chilling and insightful. A young girl slowly

comes to believe that her beloved uncle, visiting from the East, really a heartless murderer, but she can say nothing because the shock of discovery might kill her ailing mother. Patricia Collinge is so fine as the fond, slightly foolish, and very gentle mother that she simply must not be hurt. Teresa Wright as the heroine is one of the few believable and unpatronized teenagers on film. Thus Hitchcock is able to pull his net faultlessly and she (and we) are left gasping and rather troubled at the end.

This mystery, so satisfyingly simple escapism, also takes a good hard look at family traits and heredity and leaves a good number of reverberations in the mind after it's over. It's more than a thriller, but oh, what a thriller!

### FURY

Mob rule and mob violence are not topics anyone's ever been particularly anxious to make a film about. After all "mob" is just another word for audience. But in 1936 the great German director Fritz Lang, newly arrived from Germany and thus very conversant with what mobs could be incited to, made as his first American film, "Fury." It tells, with considerable fury, of the brutal murder of an innocent passerby at the hands of a small town's inflamed citizenry and the aftermath.

Lang has called the film a documentary and, like most documen-

taries, it's hard, rough and telling. Its first half leading to the violence goes by with the speed of a pistol shot and is especially good at conveying how rumors, emotions and stupidity help bring the event about. Gossiping neighbors have never been so ruthlessly castigated. Using a courtroom in the second half, Lang just lets his nob members stew in their own uices, and the result, though emotionally a bit anti-climactic, is an expert study in gullibility. If it all sounds slightly unappetizing, it is also much more exciting than most words can convey. Spencer Tracy is the hero/victim who has some lessons of his own to learn, and Sylvia Sydney is his girl.

## SULLIVAN'S TRAVELS

For about five years in the early 40s, a genius-whirlwind named Preston Sturges ran around Hollywood giving everyone lessons in what comedy and filmmaking were all about. Then the fire seems to have left him and, not long after, so did Hollywood. Now he is forgotten to such an extent that his films are seldom shown, nothing is written about him and perhaps his best work, "The Miracle of Morgan's Creek," isn't even available. But "Sullivan's Travels" is. It's one of the deepest films ever made: a semi-autobiographical study that pre-dates "8½" by about 20 years concerning a film director whose producers want him to stick to



Veronica Lake and Joel McCrea star in "Sullivan's Travels," a combination of slapstick comedy and social comment.

"Ants in Your Pants of 1939" but who yearns for the respectable social merit of "Oh Brother, Where Art Thou?"

To prove his point the director embarks on an "uplifting" tour of Americana which includes bread lines, hobo parks and a chain gang. In a haunting sequence during which the chain gang watches a Mickey Mouse cartoon in a little Southern church, the director finally realizes the value of "Ants in Your Pants." But as you may have guessed, the film has a lot of "Oh Brother, Where Art Thou?" in it too. Actually it's both, the strangest amalgam of slapstick comedy and serious social comment Hollywood ever produced, hilarious one moment, chilling the next.

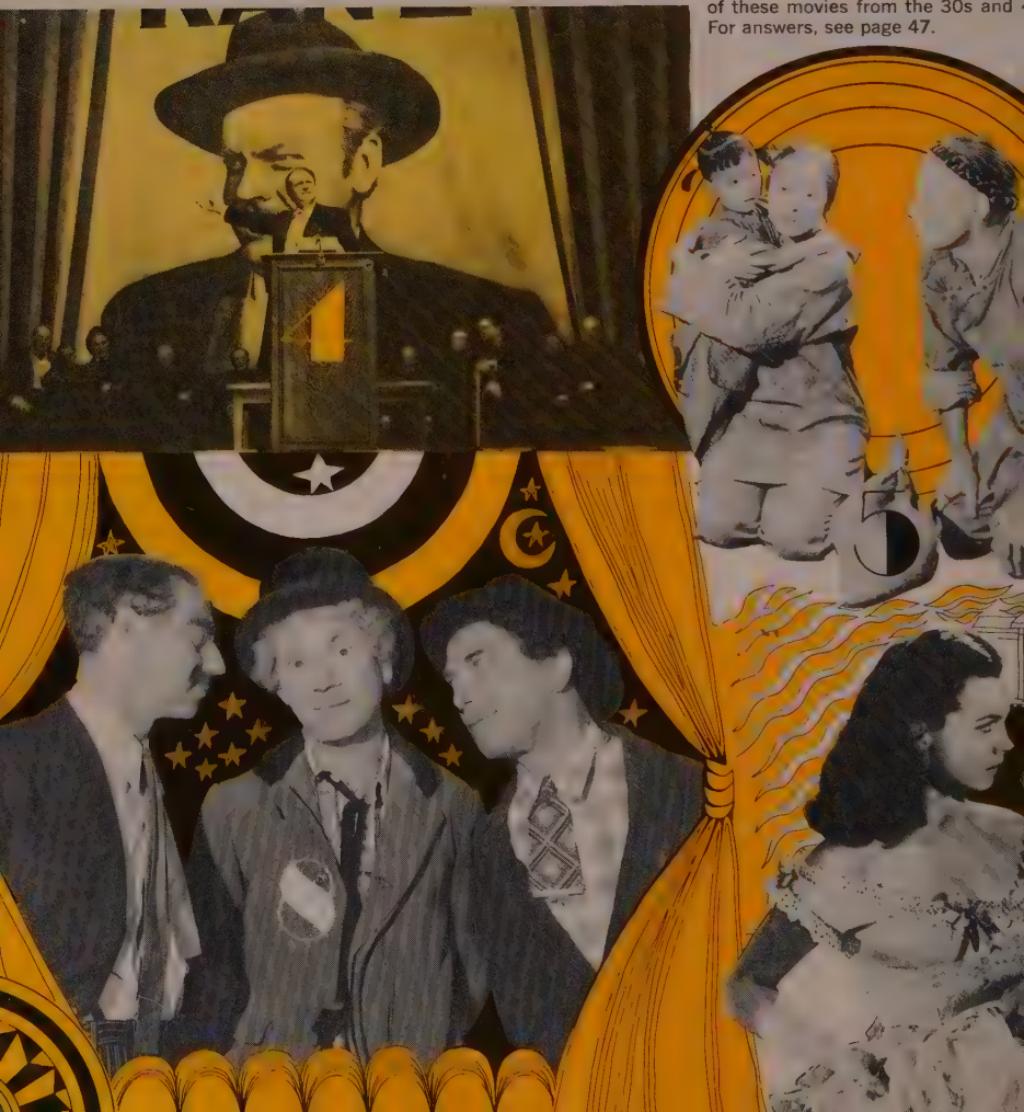
## THE SEARCH

In post-World War II Germany,



They don't  
make 'em  
like that  
any more!

Can you name the stars and the titles of these movies from the 30s and 40s? For answers, see page 47.







"The Search" highlights the most important task of any war: cleaning up.

a dazed young boy's search for his mother serves to reveal a penetrating study of what is both the nastiest and the most important job of any war (and just about any gathering): cleaning up afterwards. Despite terribly unctuous narration, the film packs an emotional punch that is not easily dismissed (just try to resist that ending). In such sequences as the boy's initial encounter with an Army soldier or the discovery that a Catholic choirboy is actually Jewish and desperate, the movie uncovers a void in all of us few films see. Particularly devastating is a sequence involving the transportation of displaced children in Red Cross vans. The children are only too aware that the Nazis used Red Cross vans to take victims to the gas chambers, but the relief work-

ers have no other means of transportation. So the trucks roll on and the children in them get more and more frenzied until finally . . . well it's the stuff of which tragedy is made.

The American soldier is Montgomery Clift in his film debut and the boy's mother is the Czech soprano, Jarmila Novotna, whose little song at the beginning of the film conveys much of what was special and so vulnerable about post-war European life. The relief worker is Aline MacMahon, wonderful actress whose kindly face is just about an entire relief operation in itself. The film was directed by Fred Zinnemann and was the first in a series of fine dramas that have since included "High Noon," "The Nun's Story" and "A Man For All Seasons."

## OUR DAILY BREAD

Some films succeed in spite of themselves. "Gone With the Wind" is one; "Our Daily Bread" is another. At first glance you may well confuse it with "Oh Brother Where Art Thou?" Its story line is nice and simple—a young couple, caught in the Depression, leave the city to start a sort of cooperative farm—but much of the rest is ridiculous. There's a vamp-like Other Woman lazily waiting two cow pastures away. The other farmers in the Co-op have such a variety of accents and backgrounds that better they should all have started the U.

And an awful lot of pontificating gets through in the name of A CAUSE.

The cause, incidentally, was about as close to overt Socialism as Hollywood films ever got. In later days it bedeviled this film no end, and it still bothers some viewers who can't deny the film's power but are not at all sure they like some of what it has to say. For ideologies aside, this 1934 film is one of the very few films about work that really does work. It's an unabashed, unashamed poem to the glories of getting something done—never more so than in its triumphant final minutes when the farmers get together to dig an irrigation channel and the sound of their pickaxes, carefully timed by director King Vidor to the beat of a metronome, builds and Builds and BUILDS until finally the water—gallons and gallons of it—bursts forth. It outpaces the farmers, cutting corners, and even jumping the trough at times—triumphantly racing down to the fields. It's one of the most exultant moments on film.

## THE DEVIL AND DANIEL WEBSTER (also known as "All That Money Can Buy")

Fantasy is not one of Hollywood's strong points. Fantasy depends too much upon suggestion rather than depiction, and nobody's really learned what that means in film terms yet. So the



"Our Daily Bread" is an ode to the glory of working together to get a job done well.

most successful fantasies are usually the mythical-kingdom ones like "The Wizard of Oz" or Jean Cocteau's "Beauty and the Beast," which are almost complete fantasy and thus don't intrude much into any form of reality. "The Devil and Daniel Webster" is the exception to this because it had the very good sense to make its fantasy virtually commonplace and its reality rather fantastic.

You probably know something of the story. It's become a myth. Daniel Webster, the great New Hampshire orator, duels the Devil for the soul of a young farmer, and the catchword is freedom. Indeed the film is a sturdy piece of Americana, but it's the careful New England settings, the rich photography, and the marvellously evocative score by Bernard



In "The Devil and Daniel Webster," fantasy becomes commonplace and reality quite fantastic.

Herrman that grab you. They help to put this tale in the same league as "The Legend of Sleepy Hollow"; both suggest a time when this land was simpler but more exciting, when headless horsemen and Down-East devils could indeed be waiting just across a covered bridge, when ideals were more straightforward and more often tested. And men had to fight a lot harder just to stand up. It's that raw electric vitality in pioneer life that this film conveys, and it does it better than any conventional non-fantasy Western or wagon train epic I know of.

Now that I've pleaded my case, it should be said that none of these films really follows the conventional definitions of a classic listed earlier. Only one ("Fury") has a really big star (Tracy), and none falls into the category of

"romantic." They're too busy talking about other things. But it seems to me they do deserve classic status because they indicate, in much better ways than the conventional "Casablanca" and "Grand Hotel" could, the power and the glory that film is capable of. Their targets aren't easy, as they fight hard to get to them. Most of them are individualists enough to demand that the audience accept their terms rather than cater to the viewers' whims. Thus they don't make the lists of classics. But I think they are definitely worthy.

Now, having stressed the importance of availability I should add that those six films, plus most of the others I've mentioned in this article, are available for rental in 16mm. (To forestall inquiries I'd better add that most Chaplin films, most Disney feature-length cartoons and "Gone With the Wind" are not.) Prices vary though they're all high (often over \$100), and clearly angle toward users who will be charged admission. This is fine for church groups, high school film societies and other gatherings which you can always organize; otherwise wait till the film hits TV. Judge for yourself. And happy viewing!

---

Lewis Archibald is a New York film critic and a fan of old movies.

Photos from Springer/Bettmann Film Archive 136 East 57th St., N.Y., N.Y. 10022 PL-8-0362

## HAVE YOUR OWN FILM FESTIVAL

It's something to do when there's nothing else to do. It's cheaper for you and your date than a regular movie. It makes money for your group at church, school, the Y, or wherever. It's not X-rated, not even R, but your parents might like it, too. It's full of nostalgia. It's educational. Besides, it's more fun watching with a crowd.

Plan now. Get your sponsoring group together. Send for rental catalogues from the distributors listed below. Most companies give out catalogues (particularly to groups) without much hassle, although some companies do charge a fee. The quality of the particular print you get may also vary. If it's defective, it should be loudly squawked about to the company responsible. Give as much notice as possible when ordering (at least a month), especially if it's a "classic."

Schedule a hall or gym or auditorium where you can put up a screen, where it's dark enough for projecting the film, and where you can seat (on the floor or in seats) enough people to pay for the film rental. Get a projector and operator. Figure out how many tickets you can sell at what price to cover the cost of rentals.

Perhaps your festival may have a uniting theme, such as horror, history, fantasy, romance, adventure, Hitchcock, Bogart, Garbo, etc. Advertise widely. Design ads and posters to reflect the spirit of the 30s and 40s. And if you want to add depth to it all, line up a film buff to give appropriate background, or have a charismatic ponderer lead those who want to stay afterwards for a rap session.

The following is a list of distributors for film classics of the 30s and 40s:

### DISTRIBUTORS

Audio/Brandon  
34 MacQuesten Pkwy So.  
Mount Vernon, N.Y.  
10550  
(914) 664-5051

Films, Inc.  
35-01 Queens Blvd.  
Long Island City, N.Y.  
11101  
(212) 937-1110

Contemporary Films/  
McGraw Hill  
Princeton Road  
Hightstown, N.J. 08520  
(609) 448-1700

United Artists 16  
729 Seventh Ave.  
New York, N.Y. 10019  
(212) CI5-6000

Walter Reade 16  
241 East 34th Street  
New York, N.Y. 10016  
(212) MU3-6300

Columbia Cinematheque  
711 Fifth Avenue  
New York, N.Y. 10022  
(212) PL1-4400

Janus Films  
745 Fifth Avenue  
New York, N.Y. 10022  
(212) PL3-7100

Samuel Goldwynn 16mm  
1041 N. Formosa Ave.  
Los Angeles, Calif. 90046  
(213) 815-1234

Universal 16  
221 Park Ave. So.  
New York, N.Y. 10003  
(212) 777-6600

Warner Bros. Film Gallery  
Non Theatrical Division  
666 Fifth Avenue  
New York, N.Y. 10019  
(212) 246-1000



# "It's not something you j

by Herman C. Ahrens, Jr.

"That youth group has really got it together," observed some young members of a suburban church after being visited by a group of teenagers from the Church of the Good Shepherd, located on Chicago's South Side. During supper, conversations, games and singing, the black city youth had impressed their suburban hosts with their rapport, openness, and joy. There was something different about these young people.

But that night on the bus ride back home, the city teens almost spoiled a good day. A short time later in his weekly newsletter to them, their youth minister shared with them the compliments they deserved, but he also expressed concern about their behavior on the bus, especially for their care-

less use of words about other people. "Forgive me for hauling one out," he wrote, "but the basic rule of the cosmos still is to treat other people the way you want to be treated."

Why is this group so different? That it is was noticeable to considerers?

First, they do a lot of things together — some serious, some fun—and they do them well. For example, they participated in NAACP's money-raising Tag Day and two of their members were second and third highest fund collectors in the city-wide program. In an information-gathering project, they surveyed the neighborhood. They've gone as a group to such movies as "Straw Dogs," "Fiddler on the Roof," "The Sto-

AT THE CHURCH OF THE GOOD SHEPHERD ON CHICAGO'S SOUTH SIDE, TEENS MINISTER TO EACH OTHER—WITH A LITTLE HELP FROM THEIR FRIENDS.



## it's something you do."

Photos by John Tweedle

mer of '42," and "Shaft," to stage performances of the Dance Theatre of Harlem and "Hair," to the famous Second City, to hear musical ensembles, especially one group including members of their own church. They've visited other churches, not only in the suburbs but in Detroit. They've been on retreats out of the city. Members have appeared on "Different Drummers," a local TV program for high school youth done by the Church Federation of Greater Chicago. They've had such social meetings as a splash party, a young ladies sleep-in, an overnight for the guys, a party aboard a 747 at O'Hare Airport, and a "Waistline Set" (admission is your waistline times two cents).

Secondly, they try to probe

deeply and honestly into their own problems and the problems of the world around them. These young people are not perfect, but they're human. Their normal problems of being young are accentuated by their varied backgrounds. Their family incomes range from \$4,000 to \$50,000 a year. And Chicago is a complex city for any young person to grow up in. "How are we going to get along with the white man when we can't seem to get along among ourselves?" is a question often asked at Good Shepherd by the young people.

Earlier this year, the 30 to 40 active members were divided into four cell groups "to get to know each other at a deeper level" and to plan how to turn \$15 (which each group was given) into the



*Meeting every Sunday from 6 to 9 p.m., Youth Ministry programs vary from serious discussion to a party aboard a 747.*

most money for the Easter Tea, by which Good Shepherd raises \$25,000 of the budget to run a neighborhood childhood development center, education for handicapped children, and the church's camp for black children. One of the four cells is called "The Dirty Dozen."

Thirdly, this group is together because they are sponsored by a church who still believes in young people as human beings and still believes that the Christian faith offers them hope in a messed-up world. "The richest part of the heritage we have as a people is our religious heritage," the weekly newsletter to youth said in preparing them for a visit to a very evangelistic black church. "The power and the richness of black religion is a part of our past that is complex and very little understood."

Finally, what makes this youth group different is the adult leadership that simply enables them to be. A supportive senior minister,

a team of alive young adults, and a charismatic youth minister are all key.

"The context within which youth ministry best takes place is, first of all, having a minister who can set a tone in a church where ideas of young people and change are not bad words," says Rev. Randy H. Evans, Jr., the youth minister. "One of the things I like about Good Shepherd is its senior minister, Rev. Kenneth B. Smith. He sets the tone within the church which helps youth ministry flourish. He's open, progressive and intelligent. He's a good minister and a whole person. And that helps my work with youth."

"The adults who work with youth are also important," says "Randy," as he is more commonly called. "I've been fortunate that the people who work with me at Good Shepherd have been sensitive and open young adults who have given their time to work with the young people in Youth Ministry. I think the qualifications for

**"We need a sense of meaning. What good is it to do things well if we don't know what we're doing them for?"**

working with young people are that you have a committed life and a lively faith."

But people who know the Youth Ministry group at Good Shepherd will quickly tell you that its success depends much on the honesty and down-to-earthness of Randy's relationships with the young people.

"Our Youth Ministry isn't something you join, it's something you do," Randy points out. "You don't have to be a member of the church. You have to come and participate in the life of the Youth Ministry, taking responsibility for your part in a relationship with other people.

"Someone has said that the gospel is a two-edged sword—afflicting the comfortable and comforting the afflicted," comments Randy thoughtfully. "As I see these young people trying to work with what it means to have working-class kids and middle-class kids together in the same group, the gospel's command to turn outward in service to others means that the 'others' are right here in our group. We have to work on getting them to the point where they are concerned for each other. That's what will hold this

community together. And that's where their ministry starts—with each other. But their ministry must not end here.

"I feel the fractures and the hurt of much of the society here. Chicago is a big place and it produces a lot of hurt which comes out in our young people as we work together. It's hard to be loving to other people when you aren't sure that you love yourself. And there are young people who aren't sure that they love themselves, because they're black and because they're poor."

Randy speaks out of ten years of experience in working with youth, starting in his home church in Detroit, then as a graduate student and now a faculty member at the Divinity School at the University of Chicago.

What problems bug youth the most?

"I answer that on several levels," responds Randy. "In one-to-one counseling, youth are concerned about sexuality and sexual

*As youth minister, Randy Evans is down-to-earth and honest in his relationship with young people.*



adjustment, about acne, about parents with whom they have difficulty communicating, and about vocational questions of what they're going to do with their lives. On the level of the local church, they wonder why things have to be done in certain ways—like why not more up-tempo music in the life of the church and why Youth Ministry representation on the church boards is limited to church members.

"Then there's the level of concern about the black struggle—what it means to be black and to be authentic to one's blackness, why is it so hard for middle-class and working-class to get along with each other within the black community?

"There are concerns about differences in the physical part of being human — about how that gets expressed, and the extent to which some people are more physical in their own make-up and in their own outgoingness. How does that jibe with someone who is very

cerebral, quiet, and recessive? In working with youth, many adults have problems knowing how a youth group should run. Randy's response is three-fold: "First, you can do it authoritatively, where you say, 'I'm the older person here; I know what's right and you do what I say.' Second, you can do it laissez-faire, where you say, 'It's your group; do what you want and I'll keep my hands off.' Or the third way, where the adults and youth both put in their ideas and you let the group process take its course, where everybody's ideas will stand or fall on their own merit. In other words, you work together. Although I might sometimes lean to being too directional, I try to work the third way."

"I meet each week with a six-member steering committee to our Youth Ministry to plan what's going on," reports Randy, describing how their group works. "We try to plan a balance in programming between staying inside the church and getting outside. Ge-

One of the adult advisers, Seena Davenport (left), discusses final details for a parents night.



**"In a society like ours, a little more tradition of the right kind is a good thing."**

erally, the total group meets from 6 to 9 each Sunday night. When we're inside, we have discussion, current records, topics of interest, games, speakers and the like. When we go outside the church, we go to movies, plays, on retreats, or we visit other churches.

"The young people and I put out a newsletter each week that goes to our high school young people. And that's helpful in terms of establishing contact with the life of the church.

"It's good to have a budget, too. Our church has been very good about providing a fairly sizeable budget to help in our planning with the steering committee. It takes money to rent a bus to take 30 youth to Detroit. If I have a counseling session over lunch with

a young person, I can use the budget for that. And we use it for honoraria for speakers (like Roger Egbert, film critic of the Chicago *Sun-Times*), for paste and paper for artsy-craftsy things, for pizza for a party, etc.

"Ministry among young people is helped in any church if the whole church can have a worship that's lively, meaningful, integrity-filled, and done with imagination," says Randy who feels strongly about the importance of worship. "It's the bane of my existence that more young people do not attend morning worship at our church. Our Youth Sunday in February did help some, but one place where the congregation does give resistance to Youth Ministry is in some of its tradition-boundness."

Also key to any successful youth ministry is "a theological outlook which takes in the whole world," according to Randy. "I read once that the task of Christian education is to help people know who they are, what their place is in

*Rehearsing for their Youth Sunday service, these young men were part of a choir of several dozen youth.*





*The Good Shepherd looked down on Randy and Ansel Lewis as they discussed Ansel's Youth Sunday sermon.*

the world, and what Jesus Christ means for their life. And I believe that. I think to **know** the Chicago area, to know it politically and economically, to know our own heritage as Christians, and to know how these two fit together—that's the task for us. In other words, you've got to have a kind of catholic view of the task of ministry among young people."

At the end of an evening of discussing, or dancing, or singing, the Youth Ministry group goes up to the sanctuary and sits informally in the chancel on the floor. "This is a quiet time in contrast to our very action-oriented lives," explains Randy. "We sing, read poetry or scripture or whatever. And we close with some sentence prayers. It's a time to let one's

thoughts run a little more deeply than we normally do."

How do youth react to doing spontaneous sentence prayers?

"Sometimes in order to protect themselves from some of the hurt they've faced, young people put on an air of being very cool. That means not getting excited about anything. One of our tasks is to break down that cool to get youth to a point where they're able to admit their feelings and to feel deeply about certain things. Some resist and we don't push, but others warm up to it. When I say warm to it, I mean that they know what to say when you call on them to give a sentence prayer, because they know what things have been important. And prayer, I think, means lifting up those important

## Here's a church that still believes the Christian faith offers hope in a messed-up world.

things, both those things that have been hurting and those things that need celebrating."

Perhaps sensing potential criticism that his sounds like a traditional program, Randy observes, "In a world like ours, where ruthlessness, meaninglessness, alienation, and lack of purpose are so much evident in our fast-changing culture, a little more tradition of the right kind is not a bad thing.

"If we have technology where we can do everything and do it well, but we don't know what for, nor why, then our culture lacks meaning. If politics doesn't know what it's for, then it lacks meaning. If our action provides no sustenance for our life, no value, no vision out of which to look forward, no happiness, then it is not solving the largest questions which life is all about."

"What is meaning?" Randy is asked.

"Meaning is having a life where you can trust your own feelings, where you know what you're doing, where you know **who** you are, and where you know what you're about. It's the kind of knowing that makes failures and successes all understandable and keeps them in perspective.

"And meaning is where the concerns of both today's youth and the church should meet. The church at its best is a good place to respond to human beings who are looking for meaning in life—where symbols and shared experiences come together, as one person describes it.

"And that's why the black church is so vital—because those two things **have** come together. On the one hand, the fire and the richness of the black aesthetic and religious heritage—the gospels, the spirituals, the fiery preaching—all that coming together with the shared experience, on the other hand, of the reality of what it means to be black. In the times when things are bad for black people, the thing that keeps many of us going is the reality of the Christian presence. And when I think of what the church ought to be doing in youth ministry, I'd like to see all the churches be for their own people what the black church has been for its people."

*Greg Halbe (right) and Lyman Webber enjoy parents night. Greg was one of two Youth Sunday speakers.*





## Misquoting God?

I have just read the March issue of YOUTH, and was very disappointed in the lack of biblical knowledge shown in the cartoon on page 29. The cartoon portrays God as saying that He has been misquoted in the Bible. First of all, Jesus says, "I am the way, the truth, and the life. No man comes to the Father but through me." Thus, He cannot lie. Second, Paul said in Hebrews 9:14 that Jesus was without spot. Therefore, he never sinned. Now Jesus says that He and the Father are one (John 10:30). Therefore Jesus is a part of God, and at the same time is God. But Jesus says that the scripture cannot be broken. How, then, can God be misquoted? You seem to have gotten things mixed up. God can be misquoted in other books, and even on this sheet of paper, but never in the scriptures, which you seem to insinuate in your magazine.

—J.C., St. Paul, Minn.

## More Songsters

You have the most interesting, informative and enjoyable magazine I've ever read! Keep it up with interviewing good singers like Carly Simon (March). Now how about stories on Aretha Franklin, Carole King, The Carpenters and the four Beatles, as individuals?

—M.H., Clarksdale, Mo.



## NOW Without Fads

I want to congratulate you putting out a great magazine. YOUTH deals with NOW, but doesn't get caught up with fads. Your articles on Christianity wish there were more of them deal with reality today, the reality of being a Christian and what that means. The church has failed many ways, and has at times seemed irrelevant and shallow. Many times when people reject Christianity it is on the basis of what they see in church, so what they are really rejecting is ritualized religion. Your ideas on church services and celebration are beautiful and I thank you. YOUTH has written many articles on community action in many different areas and I'm sure you have motivated a lot of people.

Your openness, your creativity and your awareness all add to the high quality of your magazine. I wish to renew my subscription for another year.

—K.M., Royal Oak, Mich.

# Touch★and★Go★ ★ ★ ★ ★

## celebration Rock

I have just seen the April issue of YOUTH and am quite interested in the articles on "Godspell" and "Place for People." Both are well-written, amply illustrated and certainly informative. I've been pushing the "Godspell" album on my weekly "rock and religion" show (celebration Rock) but now that our article has really filled me in on what the play is all about, the bum just isn't enough any more! And the place for people I work with here in Richmond will certainly benefit from reading your article about a ministry very much like ours. My congratulations to you on a fine magazine. I wish I'd discovered it years ago.

—J.K., Midlothian, Va.

## Name and Faith

I'd like to cancel our church's subscription to YOUTH. The magazine is enjoyable, but the Gospel is missing in many of the articles, especially in the interviews of known personalities. These people never talk about their faith, or even about whether they have one. Shouldn't the articles mean more to the people you are writing about if they pressed their faith and trust in God?

—A.G., Oklahoma City, Okla.

## An Encouraging Word

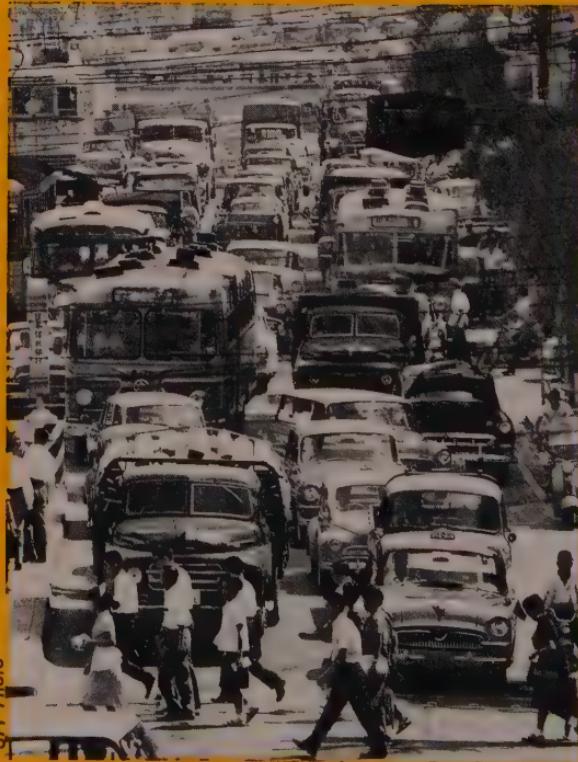
I enjoy very much receiving YOUTH, and would like to commend you. The message of our resurrected Lord compells us to be alive to life and the creativity God has given each of us in our own way. "We cannot help but proclaim the things which we have seen and heard." May God bless you all.

—P.P., Minneapolis, Minn.

### Answers to stars and titles of movies:

1. "King Kong" with Fay Wray, 1933
2. "The Grapes of Wrath" with Jane Darwell, 1940
3. "Dracula" with Bela Lugosi, 1931
4. "Citizen Kane" with Orson Welles, 1941
5. "The Good Earth" with Paul Muni and Luise Rainer, 1937
6. "Frankenstein" with Boris Karloff (under wraps), Colin Clive, and Dwight Frye, 1931
7. "Grand Hotel" with Greta Garbo and John Barrymore, 1932
8. "A Night at the Opera" with Groucho, Harpo and Chico Marx, 1935
9. "Gone with the Wind" with Vivian Leigh and Hattie McDaniels, 1939
10. "It Happened One Night" with Clark Gable and Claudette Colbert, 1934

# JAPAN TODAY



UPI Photo

Setting  
the Pace  
for the  
21st  
Century

by Philip Willi

Susan Corrock, Marilyn and Barbara Cochran, Anne Henning, Janet Lynn, Dianne Holm—these names are household words in Japan since the Winter Olympics. Our Japanese friends say there was something especially fresh and radiant about these girls, something beyond the Olympic medals they won. There was the innate talent and polished skill, the discipline and devotion so admired by the Japanese. Here was a new "woman power," a sense of spontaneous joy and freedom in their smiles which showed the best face of youth.

These reactions say much about Japan today—a land that for many reasons has its eye fixed on the U.S., and a land where young people are preparing for leadership tomorrow in bridging East and West. Nothing may be more important for future history than improved American understanding about why Japan's youth are now searching for the best in the West. There is talk today of a *kairos* in Japan—a time of special openness to the processes of world history, a time of special awareness that the one God who rules all ages and races and places is bringing a new creation here.

Social scientists now say that the 21st century may be a Japanese century. Out of the ruins of World War II—suffering the worst losses in the world's worst war—Japan has already wrought an economic recovery that rates the

label "miracle." The "Nixon Shocks" of recent months—called a "Pearl Harbor in reverse" by people here—have united the nation. Business and government, workers and managers, are newly challenged to strengthen and focus their economic energies. Number one in ship-building and train-making, number two in production of cars, televisions and electronics, Japan is a leading world economic power, and growing.

Politically, Japan's world role is harder to define. In a sense the whole land is facing an identity crisis. One result of U.S. overtures to China is an obvious drawing closer of Japan to Russia and China. If Japan feels pushed in this direction—and there are supporters on the vocal left here who hope this is happening—the world will face a critical political realignment of power far more serious than any shift that could occur in Europe.

Though Japan is dedicated to preserving the course set forth in her Peace Constitution (and therefore averse to building up arms or joining the nuclear powers), the key to a hopeful future—even to world peace itself—depends largely on wise action by the U.S. in preserving and extending the Japan-American relationship.

Japan today is a great nation, both economically and politically. Americans must face this reality, avoiding either threatening or patronizing positions toward this

most sensitive and progressive people. The beginning of this new realism is to recognize that the keenest Japanese commentators are agreed that U.S. actions of the past year have brought official Japanese-American ties to their lowest level since 1945.

● Last year's Japanese visitors to China reached 6,000, up about 50 percent from 1970. More significant were the leadership roles represented by these visitors and their reception which went far deeper than the U.S. President found there.

● China is traditionally closer to Japan than England to the U.S., and so near geographically that Chinese weather forecasts are given routinely on Japanese radio.

● While Secretary of State Rogers explained to a U.S. television audience that the President kept the Japanese Prime Minister in the dark about his China moves because of possible security leaks in Tokyo, at the same time the contents of top secret documents concerning Japan were given to Jack Anderson by a Nixon source.

● While Japanese industrial leaders investigate trade exchange with China which would eclipse anything the U.S. could achieve there, Russia proposes a two billion dollar joint project with Japan to develop Siberian oil fields.

Within these economic and political danger signals there rests a critical message for Americans—to be aware and to care, and most of all, to listen to voices from this Asian land where the U.S. still has a great reservoir of good will.

In contrast to political ties, the people-to-people relations could hardly be better. The impressions we gain from our students and

neighbors—their joy in the smile of the Olympic teams from the States—are confirmed by newspaper surveys that still show the U.S. as "the most highly esteemed of the world's nations." This year the Japanese will top the list of overseas visitors to the U.S. with almost half a million. Young people will be in the vanguard of the movement with scores of char groups making summer tours and study and travel programs.

This, too, is part of the *kairos*. These future leaders will be searching for the essential heart of a culture they've come to admire. Beset by a certain spiritual vacuum in their own country, they are looking toward the West and its Judeo-Christian view of man and history for guidance and reaction.



UPI Photo

# JAPAN TODAY

## Booming Progress Brings Affluence, Student Rebellion, "My Car" Fever and Pollution

Modern Japan is a classic case study in social change and the clash between the oldest and the newest. Tradition-centered as one of the oldest societies in the world, Japan since World War II has taken on new life as few other lands in the history of mankind. Young people are molded by traditions which go back thousands of years, yet there isn't a corner of this bustling country that isn't tuned in every moment to all that is happening today in our "global world village."

Newspapers circulate nationwide morning and evening in the tens of millions of copies. TV programs feature everything from Japan's history 1500 years ago to the latest rock festivals from around the world.

"The Partridge Family," "Gilligan's Island," "Adam-12," "Mars Welby," as well as "Sesame

Wide World Photo



Street" are part of the TV fare on eight channels in the world's largest city of Tokyo. A higher percentage of young people are in school here than anywhere except the U.S. Japanese young people have greater freedom—from family, school and government—than any social group anywhere in history. Although employment is currently no problem (monthly pay for blue and white collar workers starts at \$250), youth protests against the establishment have grown to unprecedented range and violence in recent years.

### From Rebellious Students To Solid Citizens

At the end of 1971, annual tuition fees at private colleges and universities averaged about \$220 for liberal arts, \$320 for science and technology. Yet a well-mustered Marxist minority struck

over 100 campuses when long overdue tuition increases were announced.

After getting by "examination hell" for admission, students may pass or fail courses at will for an eight-year period. Most finish "easily" in four years, but agitation specialists stay on. With no military draft to bother them, and with part-time jobs readily available, students have the world for their oyster.

When they leave school, most students settle down to full-time devotion to the government or business that claims them for life—or at least until 55, the common retirement age. Western observers marvel that statistics show workers take only one-seventh of their paid vacation time and prefer a six-day work week.

### The "Mai Ka" Fever

Toyota Motor Company, now out-producing Volkswagen and surpassed only by General Motors and Ford, has set a goal of 2,100,000 units for 1972. Traffic deaths reached 16,765 last year and the over-crowding of roads and resultant air pollution have brought widespread protest. Large business areas are blocked to Sunday traffic in Tokyo, and "No Car Days" are increasingly popular in other cities.

While 58 percent of people surveyed recently in Tokyo said cars were unnecessary (Japan does have the fastest, most efficient

public transportation system in the world), there seems to be no way to turn back the clock. "Mai Ka" fever has struck and private car is a "My Car"—"My Car," their "My Car," in Japanese usage). No part of Japanese society is unaffected by desire to remake life around automobile.

### Pollution Sets A World Record

Pollution, as much from cars and trucks as from industry, reached a world's record in Japan. In January the whole sprawling megalopolis of Tokyo was designated "a polluted area" and the city government decided to pay medical fees for patients suffering from pollution-related diseases. (During last September, five thousand and 5,077 people were hospitalized.) In other cities irate citizens have laid siege to main office buildings of certain industries to win freedom from such plagues as mercury poisoning which has claimed many lives. In fine irony, *The Japan Times* noted that the social expenses of the nation's firms—tax-deductible golf, mahjong, karaoke and geisha parties—totalled 3,250 million dollars in 1971, "an amount six times greater than the money allotted for pollution control in the general account of the fiscal 1972 budget."

# JAPAN TODAY

## Caught in a Spiritual Vacuum, Japanese Youth Are Curious About the Faith of the West

Faced by contrasts between old and new, dazzling affluence and complex modern problems, what are Japanese young people doing? The militant few are marching, sometimes in violent warfare, against the government, the schools or the police. Helmets, clubs, and shields are standard weaponry for Tokyo radicals who print pamphlets on how to put Molotov cocktails together. For the first time in history, five ultra-fascists students have been named on the "ten most wanted" list. At the other extreme are the "with-it" generation of young people, imitating what they think are U.S. styles: wearing flamboyant fashions and sniffing paint or glue fumes in lieu of drugs. This group pushes the popularity of Elvis Presley, bringing on an "Elvis Boom."

UPI Photo



A Japanese version of **Playboy**, published weekly, is read widely, but the "original" from the U.S. has a market, too. The Japanese press recently reported that a Tokyo importer of **Playboy** spends over \$1000 per month for censorship adjustments, having young men "working with felt pens to blot out the controversial parts of voluptuous nudes under the watchful eyes of customs officials."

Very much like their counterparts elsewhere in the world, most young people of Japan fall somewhere between these extremes. They were shocked and incredulous to hear the voice of Sgt. Shoichi Yokoi, returned to Japan after living 28 years in the caves of Guam, express his worship of the Emperor, his gloom about Japan's defeat, and his desire to help prepare Japan for success in



the "next war" (photo above).

Part of this "welcome home" was a sudden flashback, rousing memories in the oldsters of by-gone days. But for the young, Shoichi Yokoi brought their first real touch of a nationalism that could hold a man so grimly that, after all of his suffering, he returned stressing his shame at having failed the Emperor.

Stunned by the Yokoi incident and their many sharp breaks with the past, crushed by the moral crisis and the complexities of life in their computerized, pollution-ridden, pressured present, there is good reason why Japanese youth feel caught in a spiritual vacuum. In this context, we can better understand why young people are showing a special interest in Christianity and are even curious

about a "Christian boom!"

In a recent article, Father Joseph J. Spaë, a brilliant Belgian priest who first came to Japan in 1938, writes that another reason for the popularity of Christianity in Japan today is the association it has in the minds of youth with America. Dr. Spaë also reports that in recent years if a Christian and non-Christian apply for the same job in Japan, the Christian will get the job "every time."

Japanese young people find themselves in a spiritual crisis. Blessed beyond their wildest dreams of a decade ago, they have few chances to find good jobs, buy their own homes, color TV, mobile phones, Japanese young people have been called "materialists during the daytime, nihilists at night." Pushed now to ponder their place in the world and attracted by the Christians they identify as influential in Western culture, they are discovering chapters in Japan's history deeply marked by Christianity.

Suddenly there is growing interest in the dramatic martyrs of the 16th century. And along with the boom of Christian art and best-seller books, they have noted the rise of legends about Jesus spent most of his life in Japan! These legends are rooted in the search for a sense of meaning in life that marks the present mood of the land, a movement is now underway to push Japan's "Christian history" back to the very beginning.

# APAN DAY

## Did Jesus Live and Die in Japan?

-Says from an article in the Times:

"A Japanese artist who traces a similarity here, there, where Jesus did not fit the crude Japanese imagination, is a primitive village in the town of Iwami the Japanese Christ is said until the desert at Ise.

Says, in the artist's view, that he is in Japan at the age of 21 during most of the Buddhist period in which he was born the year 27 B.C. He came for 11 years under the tutelage of the head of Echigo Province, the Great Buddhist Preceptor, from whom

he learned about the country and people. He learned to live like them. Jesus walked alone on the way, so don't decide if the experiences we share, it is said, it was the first master, whom he learned in Japan as an antis were first studied, saying to the people,

"Jesus is said to have crossed the same land as Japan, but went through the waters of Lake Biwa and had a boat he used in many ways in Japan and taught in this village name of the great Japanese is very much the legend for today," he said. The teacher and became the father of three daughters, according to the paper.

Since the legend, Jesus said he said to teach remained known to the people for years in a mountain. His bones were later collected and buried in the village the legend says being with the son and heir of the master whom he had brought when he fled from Palestine.

The two discovered burial places are still covered, ready to show visitors of the village who seem to be convinced of the truth of the legend. It entitled "Christ Festival" held in June in honor thirty masters.



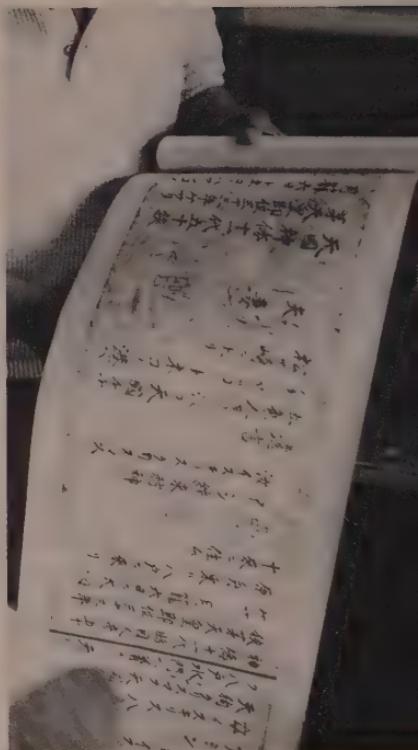
What I visited the primitive village of Iwami called Iwami today. I was accompanied by Michio Tanaka, a recent high school graduate and the Christian who has "reared" to the "Sons of Christ." He informed me that the site where the master was born is still buried in Iwami.

Photo by the author



Neither the run-down grave site nor the home of the Sawaguchi family—who are regarded as descendants of the oldest daughter of Jesus—show any signs of trying to capitalize on the legend.

In the Sawaguchi home, we met the wonderfully humble widow who raised eight children who would be heirs of Jesus. We heard stories she had been told in the 400-year-old household, saw two old relics (ancient stoneware bowl and wooden block) which have been handed down as products of Jesus' time, and learned how Shintoism and Buddhism are so merged in her family worship that she was not sure of the origin of the family's tradition. She did say that none of her family line has ever known anything about Christianity.



Mr. Genji Kosaka, secretary of the Shingo Chamber of Commerce which publishes a pamphlet telling the story of the Jesus Legend, graciously showed us materials he had, including the photocopy of the 40-foot long scroll which Takeuchi of Ibaragi, son of an ancient warrior, produced in 1935. The text purports to document the story, containing the last will and testament Jesus himself wrote. Shown are figures of such things as the Star of David, a cross, and a picture of one of the ships Jesus used enroute to Japan via Alaska.



The post at Jesus' burial cross is marked with the Star of David, as is the sign-board labeled "The Grave of Christ" at the roadside, where it stands beside a "Holy Well" that is believed Jesus dedicated.

If all the people who helped us at Hingo Village, we were most impressed by Kozo Sasaki (left), 6-year-old retired history teacher. It all began when this man Takeuchi visited Herai in 1935. He asked people to guide him to two mounds in the grove on the hill. When he got there, he stepped on one of the mounds (at the east) and meditated, barefooted. Then he stepped on another mound (at the west) and after further meditation declared that the first was called Torai-zuka and was Jesus Christ's grave. He then declared that the other was the tomb of Jesus Christ's brother, Isukiri, and Mary, and was called Judai-zuka." According to Sasaki, people at that time had no idea what Takeuchi was talking about.



### Epilogue

In the course of our research on this Jesus legend, we learned that there is a verifiable relationship between ancient Jewish culture and Old Japanese songs and dances, clothing and totems, in the Herai area. The late Dr. Eiji Kawamorita, of North Japan University, demonstrated in his scholarly work a direct parallel between a festival dance of the region and a famous Hebrew chant. But he completely disavowed any authenticity regarding the legend: "Takeuchi built this story up as he had earlier made up stories of the tombs of Buddha and Confucius being found in Japan. I am in no way responsible for this made-up story or the manner in which some people have jumped from my studies of Jewish-Japanese musical parallels to the foolish analogy drawn from this music and the idea that Christ lived in Herai."

Which is probably where we should leave the Jesus-in-Japan legend. But why has the legend suddenly come to life today? Perhaps it is because the Christian story, in the present turning of history, is coming to the fore in Japan. And not only is the Jesus legend of some interest, but also the present-day rediscovery of the powerful witness of 400 years ago when persecutions brought more Christian martyrs to Japan than appeared in any other land or any other time.

# JAPAN TODAY

## Early Christian Martyrs Become a Tourist Attraction



At the turn of the 17th century over 40,000 Japanese, together with their missionary priests from Spain, Portugal, Mexico and the Philippines, met martyrdom. These events mark one of the darkest and brightest chapters of world Christian mission. Over 250 years later, when the death penalty for Christian believers was finally withdrawn (in 1859), "hidden Christians" (Kirishitan in Japanese) still numbered over 20,000.

Historians point out that the chief reason for the severe persecutions of Japanese Christians was, ironically, the extraordinary success of the Catholic Church in winning converts. This success provoked the hostilities of the highest Japanese authorities who feared their own power would be shaken by this "foreign religion" and that political pressures from Europe would follow upon aligning of their people with Western church leaders.

No fiction can match the true drama during this time, when the faith was kept alive underground. The sacraments were celebrated in clandestine gatherings; children were baptized in secret, and priests hidden in homes. When a Christian was discovered, he refused to step on the figure of Mary or Jesus set in bronze on a board), it meant terrible torture and death not only for him and his family, but also for his village and whole clan.

Among the many methods

torture, the most hideous—and the most effective in winning cries of apostasy even from long-suffering foreign priests—was to hang the victim head downward for days, his face over a pit of human excrement, and the veins of his temple punctured to create insufferable pain.

It is a miracle that such a movement could survive at all, and a near miracle that the martyr's relics and art have not only endured but have come to be a major interest to all Japanese in recent years. A special display of this early Christian art held center stage at the Tokyo National Museum for two months early this year.

In Nagasaki one of the greatest new churches in Japan now bears the name of the "Twenty-Six Martyrs" who were crucified February 5, 1597 on a small hill at the entrance to the city. Some of the finest new art in Japan today graces the church which is their memorial (photo opposite).

One booming tourist area is located in the southern islands of Amakusa near Nagasaki. Now an impressive three-story museum, crowned with a cross and exhibiting large statues of Christian heroes outside, proclaims the glory of the islanders who defied the edict of death for all believers. Opened in 1969, the museum has attracted world-wide attention.

All through the southern islands, souvenir shops feature imitations of the statues used by the hidden Christians — Buddha dolls which separate to reveal a cross inside, figures of nuns and priests and kneeling peasants, as well as countless reproductions of the *fumie* and crucifixion scenes. Christian history here has become a major industry. But more important, Christian history has aroused a new sense of historical awareness and a new openness to the Christian faith.

Photo by the author



## New Life in the Church

Japan has always gloried in its openness to "all the gods." Today is no exception. For a population of 103,000,000, there are 170,000,000 religious adherents listed, showing that many proclaim ties to more than one faith. Commitment is minimal and one joins Buddhist and Shintoist groups with no sense of contradiction.

"New religions" grow at an explosive rate in Japan. For many, Marxism is among the most popular. Most menacing, perhaps, is the nationalistic Soka-Gakkai, which by 1970 was claiming 7,500,000 families.

Against this readiness to absorb a variety of loyalties, the claims of Christianity, demanding faithfulness even unto death, stand out as "foreign mysteries." The popular author Shusaku Endo, himself a Catholic, writes in his best-selling book **Silence** (now a popular movie), that Japan is a "mud swamp" for all religions and ideologies, soaking them up but distorting them beyond recognition in the process.

In a land where less than one in a hundred people are church-

related, the Christian influence tends far beyond statistics. From the biblical influences at work in the central assumptions of Japan's Constitution, to the curious "Christianization" in public activities (Tokyo's world-famous hotel this past year listed "Go Go Christmas parties"), the language of the church is getting a wide hearing today.

As a teacher of American literature, I find the great writings of the West being translated and read everywhere in Japan. In the classroom we have a chance to show how all the chief works in English, from Shakespeare to Salinger, are basically shaped by the biblical view of the nature of man, and the hope for victory. Youth of Japan who are tempted by ancient religions to see no hope for history, who are tempted by Communism to see nothing beyond history, need precisely the Christian message of realism—which contains both the possibilities and the limitations within life's drama.

### Christian Outreach

Church-related schools are still the major centers for Christian action and encounter in Japan. Students, overwhelmed and often victimized by their country's fast changing technology, search deeply for a center of meaning in their lives. The Bible remains a best-seller among youth, showing that the gospel still means "Good News."

## "Daddy's Amen Restaurant"

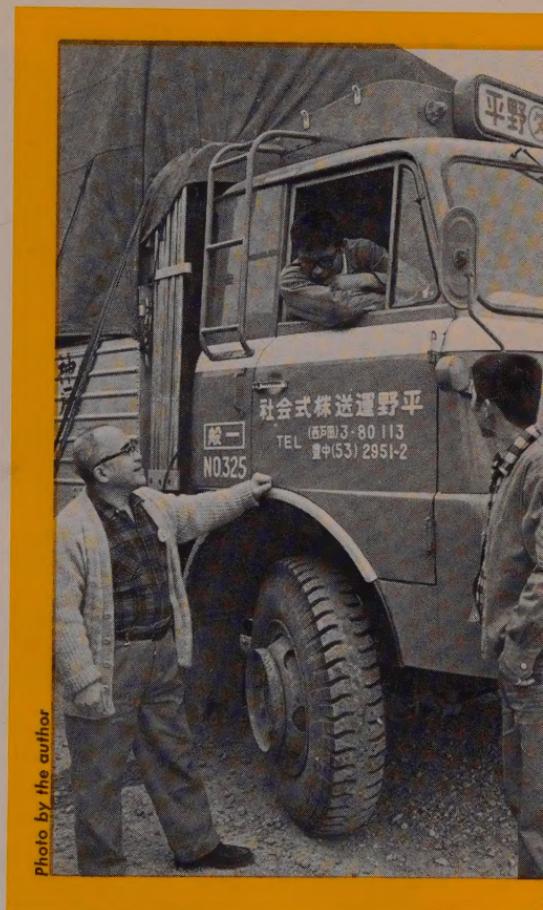
At this Trucker's Center on Highway #2, Pastor Michio Imai offers rest for body and soul to overtired, harried drivers who often spend six days a week in their cabs and the seventh sleeping to prepare for the next long run. Here, these "Angry Devils of Traffic Hell" or "Swords on Wheels," as they are called, find good meals, books, hot baths, beds, counseling, conversation, and if they are interested, Bible study groups and a chapel. The Trucker's Center began in response to many deaths due to overtired drivers.

## A Teenage Life Line

Inspired by Christian leadership, a 24-hour Life Phone recently opened in Tokyo. Staffed by young people, this telephone counseling service is meeting a huge need. In the first three months there were 10,498 calls, asking help on such matters as marital and extra-marital relations, mental disturbances, and suicides—the perennial problem of Japan where more young people take their own lives in despair or defeat than in any other nation in the world.

## Popular Response to DJ

The Joint Broadcasting Committee of the National Christian Council (includes all the major Protestant denominations in Japan) estimates that its listening audience reached 11,000,000 last



year. A disc jockey show, which played musical requests along with running comments on life related to Christian thought, was one of the most popular programs. While 2,800 requests asked for musical numbers, over 25,000 asked for counseling, Bible, and correspondence course studies introduced on the show. Over 1,500 listeners asked to be referred to local churches.

## A Conscience Against Militarism

One of the issues recently has been the restoration of the Yasukuni Shrine near Tokyo. This monument claims to touch almost every family in Japan through the 2,400,000 souls of the "war dead" enshrined there. This shrine represents the nationalistic-militaristic complex that still exists in Japan, along with all the financial and religious implications of State Shintoism of 30 years ago.

The churches were among the first to protest against restoration of the shrine, in spite of the cost to their own popularity and acceptance. The government has several times vetoed the bill to restore this shrine, partly because of pressure from this united Christian stand.

## Young Missionaries Overseas

One of the most significant marks of the coming-of-age of Japanese churches is their challenge to young people to serve in the world-wide work of the Christian community. Japan has sent abroad over 100 missionaries in the past ten years.

Bridging East and West, young Japanese have introduced new programs of rice cultivation to India, and carried medical services to Taiwan, Indonesia, Vietnam and Nepal. Churches in Japan have special reason to serve as ambassadors of reconciliation in lands where their countrymen once tried to build a political empire.

## By Serving, We Find Ourselves

Christianity in Japan does tend its influence far beyond numbers. Interestingly, the Japan Overseas Christian Medical Society counts only 10 percent of 3,600 members among baptized card-carrying Christians. Nine percent of its over \$1,000,000 budget is contributed by non-Christians.

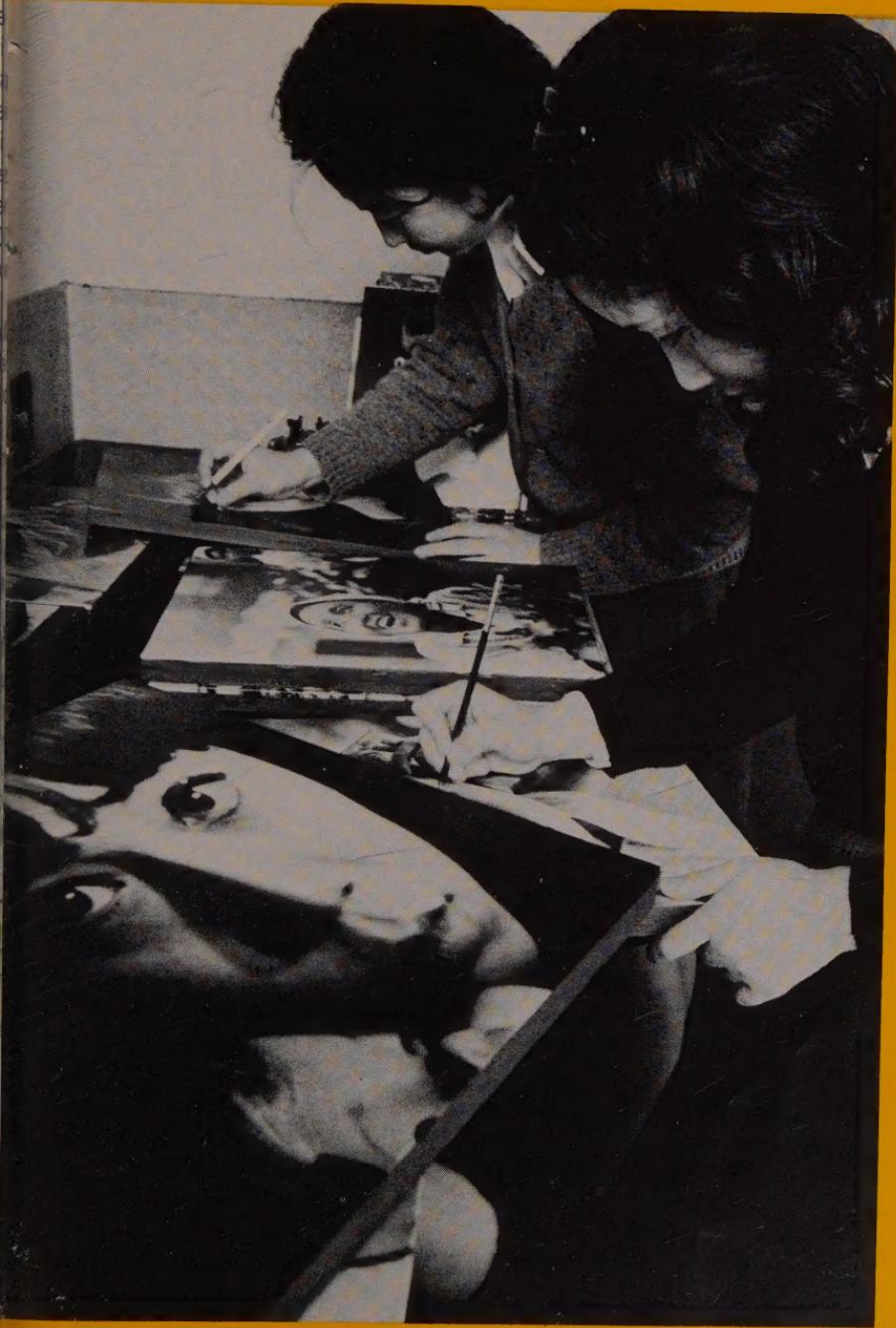
This situation helps to explain why a young man in a recent television panel asked why it should be only Christians who carry programs of service in their mission to this world.

Can the young people of North America understand this question and all it implies about responsibility for sharing the best of the West for world peace? Can they grasp the challenge in the question, be grabbed by it enough to understand that in the answer, they can help find and share lies the hope not only for North Japan but for the whole world family of mankind?

---

Dr. Philip Williams is a missionary professor at North Japan University in Sendai and has served the church in Japan in various capacities since 1949, and his wife were first appointed 1949.

JAPAN  
TODAY



CP  
THE LIBRARY  
PACIFIC SCH OF RELIGION  
1798 SCENIC AVE  
BERKELEY CA 94709

## CONTENTS

- |   |   |
|---|---|
| 2 W. VA. TEENS AID DISASTER VICTIMS<br>by Kay Van Deurs | 26 SPOTTING A MOVIE CLASSIC OF THE 30s, 40s<br>by Lewis Archibald |
| 12 TIPS FOR BIKE CARE                                   | 32 MOVIE QUIZ   |
| 16 "I'M SOMEBODY!"<br>by Jack Brennecke                 | 38 BEING YOUNG AND BLACK IN CHICAGO<br>by Herman C. Ahrens, Jr.   |
| 22 WHAT MAKES A PERSON MATURE?<br>by fellow teens       | 46 TOUCH AND GO<br>by our readers                                 |
|   | 48 JAPAN TODAY<br>by Philip Williams                              |

